

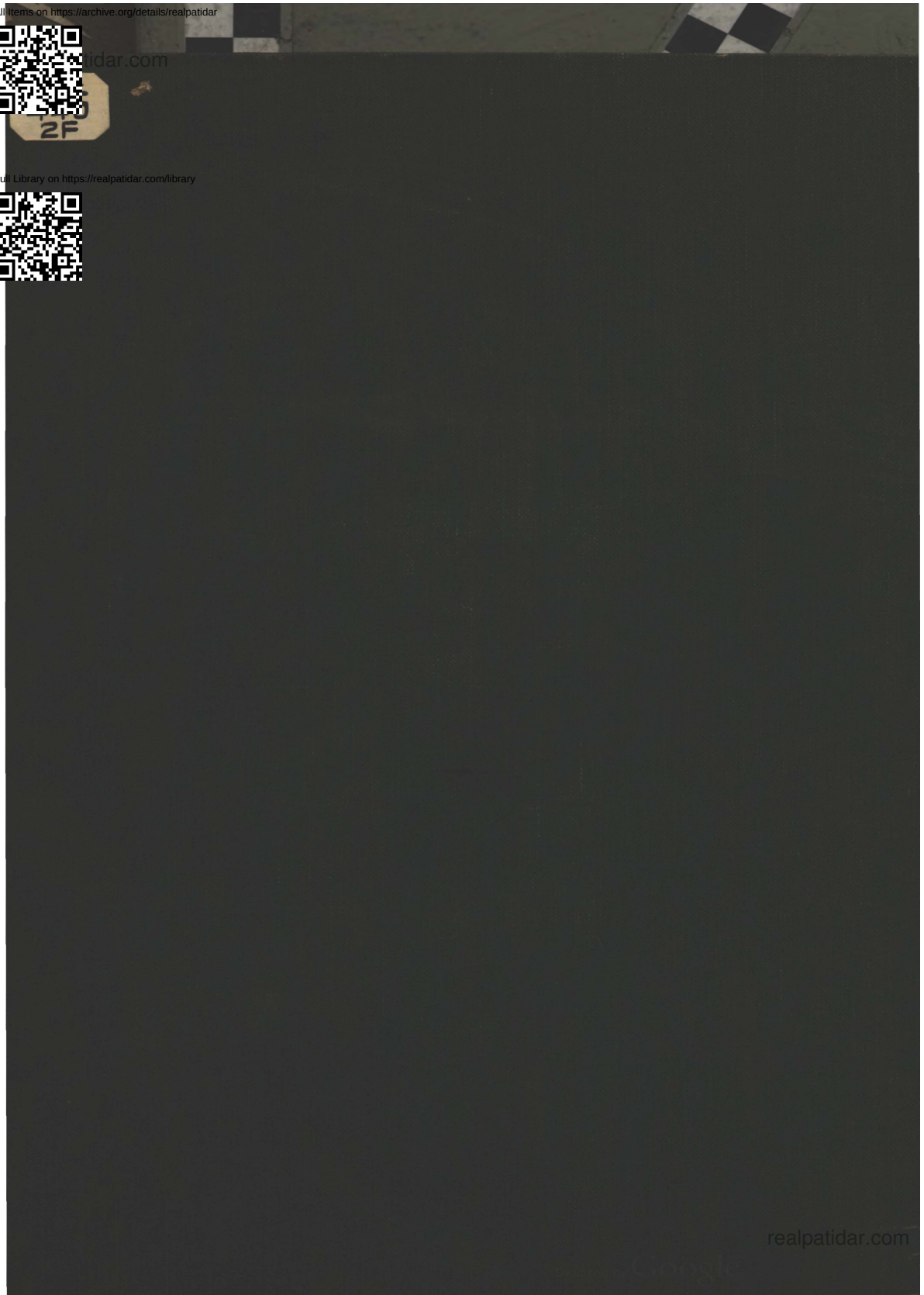


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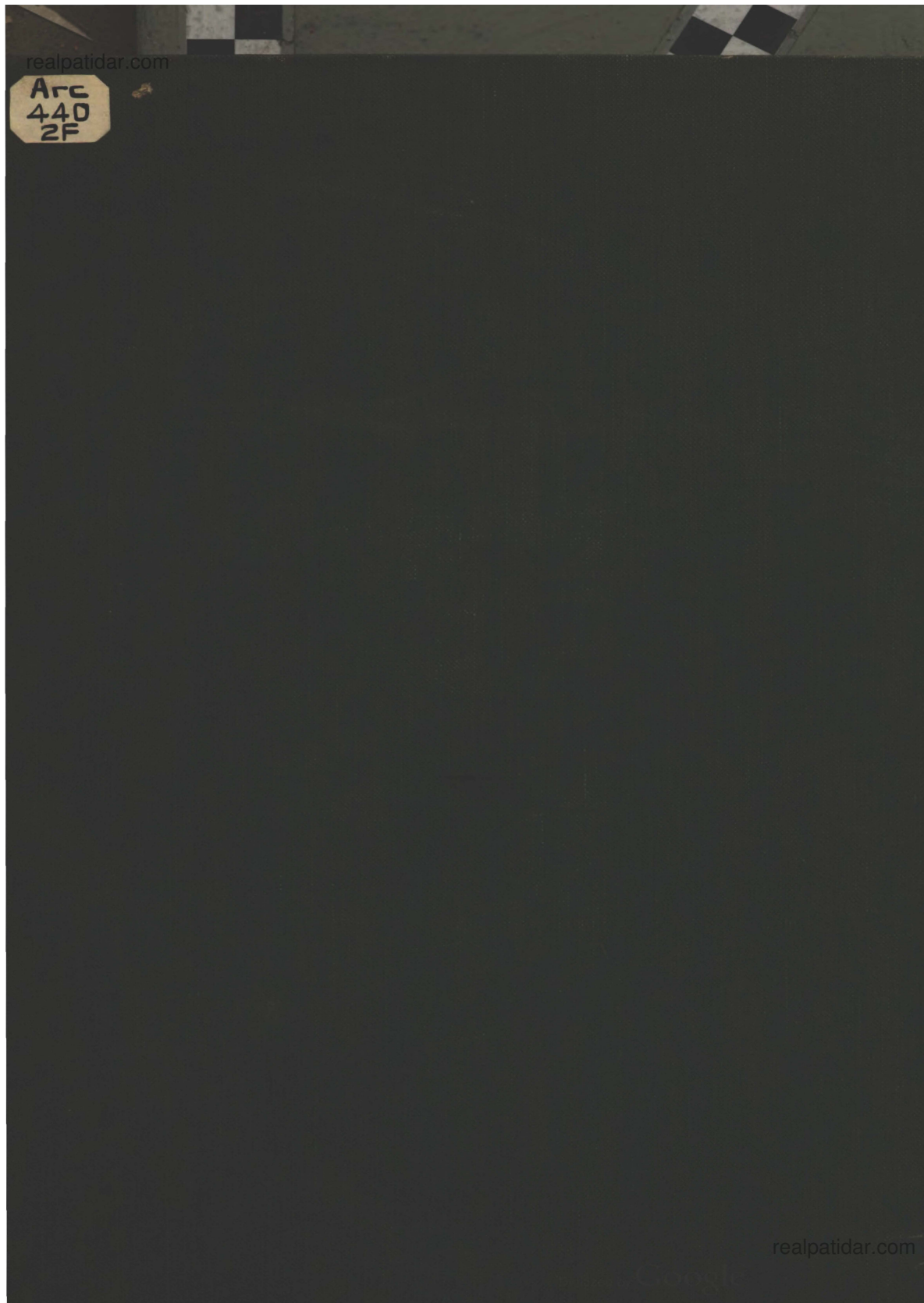
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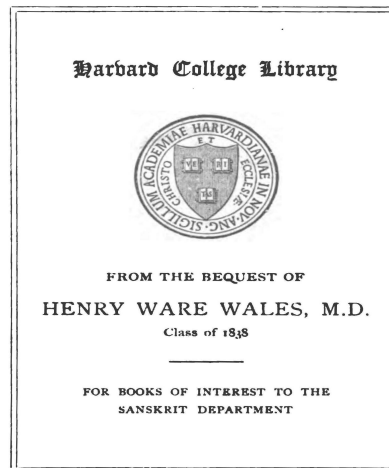


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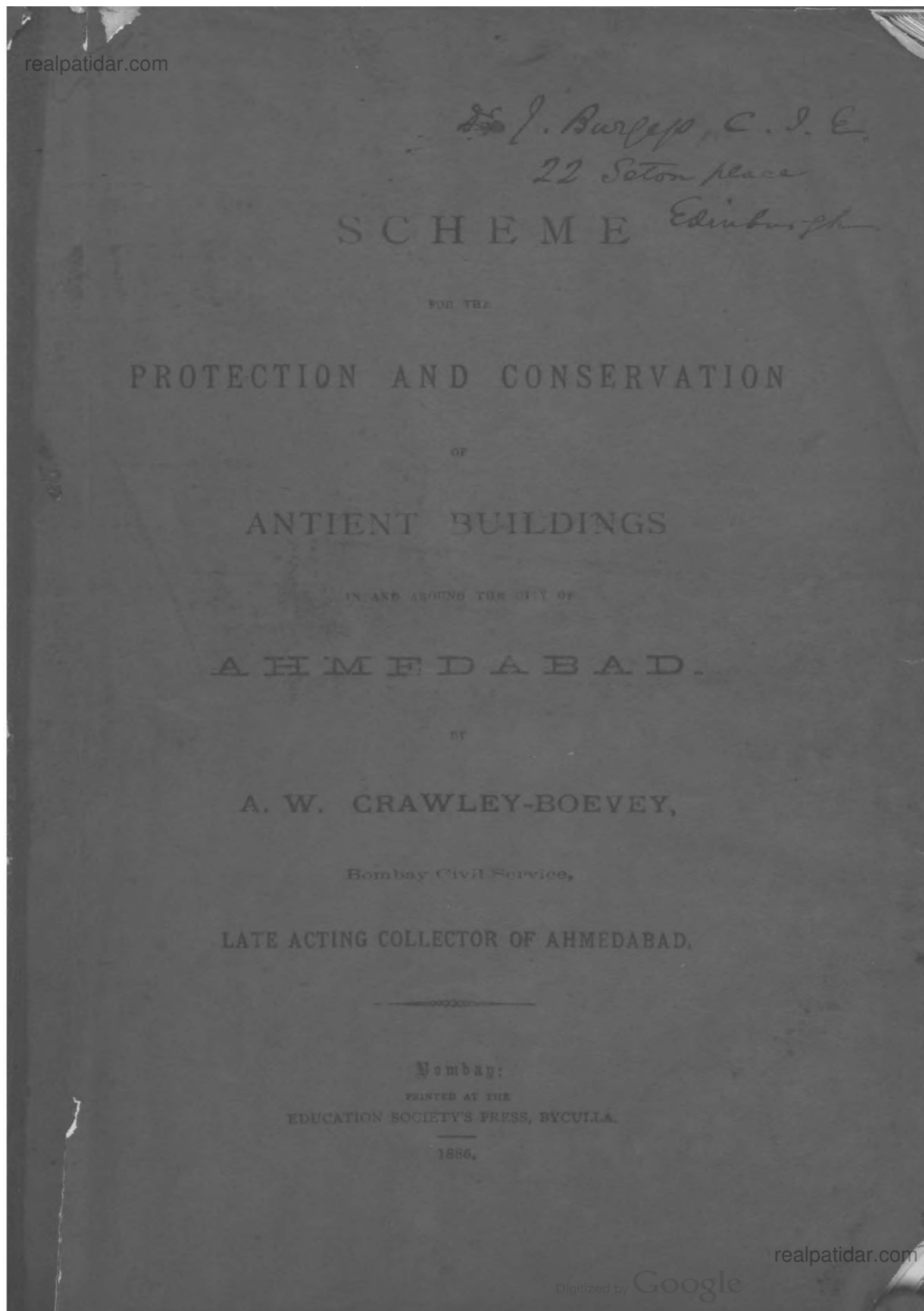


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A S C H E M E
FOR THE
PROTECTION AND CONSERVATION
OF
ANTIEN T BUILDINGS
IN AND AROUND THE CITY OF
A H M E D A B A D .
BY
A. W. CRAWLEY-BOEVEY,
Bombay Civil Service.
LATE ACTING COLLECTOR OF AHMEDABAD.

Bombay:
PRINTED AT THE
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1886.

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A Scheme for the Protection and Conservation of Antient Buildings in and around the City of Ahmedabad.

PART I.

1. By Bombay Government Resolution No. 4539, of 8th December 1883, General Department, the Archæological Surveyor and Reporter, Western and Southern India, was requested to prepare the classified list and detailed report referred to in paras. 3 and 4 of the Resolution of the Government of India therein quoted.

2 The lists required were to be submitted in the following shape:—

“ I.—Those monuments which, from their present condition and historical or archæological value, ought to be maintained in permanent good repair.

“ II.—Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like.

“ III.—Those monuments which, from their advanced stage of decay or comparative unimportance, it is impossible or unnecessary to preserve.

“ The monuments in Class I. and II. should be further sub-divided thus:—

“ I. (a) and II. (a) Monuments in the possession or charge of Government, or in respect of which Government must undertake the cost of all measures of conservation.



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“I. (b) and II. (b) Monuments in the possession or charge of private bodies or individuals.

“In respect of Classes I. (a) and II. (a) the report should show what arrangements it is proposed to make for the due carrying out of the necessary measures of conservation.

“Definite provision should be made for the proper custody and up-keep of each monument in these classes. The Government of India do not wish to interfere in the details of these arrangements, but they desire to be satisfied that each Local Government has at its disposal the means for the intelligent and judicious treatment of any questions that may arise in connection with the preservation of buildings of such importance. The Governor General in Council considers that the cost of these measures is a legitimate charge upon the P. W. allotment of each province, but will be prepared to consider in very special cases whether any further assistance should be granted from Imperial funds.

“In respect of Classes I. (b) and II. (b) it should be reported what funds are available for their conservation; and whether the custodians can be induced to allow the inspection, direction and control of Government officers in such matters. It may be advisable in some instances to offer small subsidies in view to securing the necessary amount of supervision, but this should only be proposed where the monument is one of primary importance, and its due conservation cannot be otherwise secured. In general, it may be hoped that the local officers and the Local Government will be able to induce those interested to take proper steps for maintaining the buildings in their charge.”

3. For the purposes of the classified list required by the Government of India, the antient public

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buildings of Ahmedabad may conveniently be divided into three main classes.

I. Secular buildings.

II. Tanks, wells and irrigation works.

III. Religious buildings.

4. The antient buildings and works in Classes I. and II. are few in number, and may be briefly enumerated below :—

CLASS I.

1. The City Walls and Gates, built 1412, restored 1832.
2. The Tin Darwaza circ. (1412).
3. Azamkhan's Palace (1636).
4. The Shahi Bagh (1622).
5. The Gackwar's Haveli (1757).

CLASS II.

1. Hauz-i-Kutub or Kankria Tank (1451).
2. Malik Shaban's Tank in Rakhial circ. (1452).
3. Sirkhej Tank, temp. Sultan Mahomed Begada (1459 to 1511).
4. Butwa Tank temp. Sultan Mahomed Begada (1459 to 1511).
5. Dada Harir's Well at Asarwa (1485).
6. Adalaj Well circ. (1485).

5. With the exception of the works above noted, all the most important antient buildings in and around the City of Ahmedabad will fall under Class III, Religious buildings, and these consist almost entirely of two classes.

(a) Mausoleums and Tombs (Rozas).

(b) Mosques (Musjid) or places of public worship, usually in close proximity to the tomb of the person in whose honour or memory the Mosque was erected.

6. Sometimes, as in the case of Sarkhej, Shah Alam and Butwa, there was a large group of buildings, including palaces, dharamshalas, tanks,



wells, &c., attached to the tombs of celebrated Saints. Sarkhej was the favourite residence of Sultan Mahmud Begada (1459-1511), who is buried there with his son Sultan Muzaffar II. (1511-1526), and his son's wife Rani Rajbai.

7. The shrine and chief tomb at Sarkhej were erected in 1451, to the memory of Sheik Ahmed Khattu Ganj Baksh of Anhilwada, the friend and adviser of Sultan Ahmed I., founder of Ahmedabad. The shrine and group of buildings at Butwa were similarly erected in the latter part of the 15th century, to the memory of Burhan-ud-din Kutub-ul-Alam, the grandson of a famous saint who is buried at Uch on the Sutlej. The Saint Burhan-ud-din died at Butwa in 1452 in the reign of Sultan Kutubshah. The tomb and subsidiary buildings were built at various periods before the close of Sultan Mahmud Begada's reign in 1511.

8. The tomb and group of buildings at Shah Alam in the village of Dani Limra, were erected to the memory of Shah Alam, the son of Kutub-ul-Alam of Butwa. Shah Alam died in 1475, and the tomb and subsidiary buildings were erected at various periods subsequent to that date. The Assembly Hall built by Sultan Muzaffar III. (1561-1572) was one of the latest additions.

9. With the exception of these three well known groups, all of which are situated outside the city walls, the remaining public buildings in this class consist entirely of cut stone mosques and tombs, many of which are of a very beautiful character, and probably, as a class, unrivalled in any part of India.

10. To fulfil properly the requirements of the Government of India as expressed above in the Resolution quoted, it seems to be essential (1) that a complete list should be framed of the various Ahmedabad buildings and public works falling under the three classes named; (2) that the date and historical interest of these buildings should, as far as possible, be ascertained and described; and (3) that their architectural points and archæological



significance be determined and described by experts.

11. When this has been done to the satisfaction of Government, it will then be time enough to consider what steps can most conveniently be taken for the due conservation of these most interesting remains. It is clear, I think, that any satisfactory proposals for conservation must be made with reference to (1) the state of the law as affecting these buildings; (2) the existing arrangements for their management; and (3) the past practice as shown by the correspondence on record.

12. It would clearly be almost impossible for any one individual, however able and industrious, to obtain full information on all the important points noted above. By Bombay Government Resolution No. 4539, of 8th December 1883, the responsibility of preparing for the whole Presidency the classified list required by the Government of India, has been entrusted to Dr. James Burgess L.L.D., C.I.E., Archaeological Surveyor and Reporter, Western and Southern India.

13. A provisional list of architectural and other remains in the Bombay Presidency was submitted to Government by Dr. Burgess with his Report No. 34, of 1st January 1884; and was circulated for information with Government Resolution No. 483 of 11th February 1884, General Department. No attempt has been made in this list to furnish the elaborate information called for by the Government of India, and from the preceding remarks it will be understood that there will be great difficulty for any one individual to furnish satisfactorily the information called for.

14. The object of this memorandum is to furnish for Ahmedabad —

I. A fairly complete list of the more important public buildings requiring preservation, arranged, as far as can be ascertained, in order of date, and classified on the general principles noted above.



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II. Proposals for their conservation with reference—(1) to the existing state of the law, (2) to the present system of local management; and (3) to past practice and local precedents.

15. I trust that in submitting this list and these proposals, I shall not be considered as a trespasser on Dr. Burgess' special field. I am much interested in the archæological and historical aspects of the public buildings in and around Ahmedabad, and have devoted much attention to the subject during the many years that I have served in that city. It occurred to me that any assistance I might be able to give in a public matter of great interest would be equally welcome both to Dr. Burgess and to Government. I have personally visited, for the purposes of this report, all the principal public buildings mentioned in the list; and I have photographed, for my own use, a large number of them. A second and more complete examination has been made by Mr. J. F. Fernandez, Deputy Collector and City Magistrate, who has aided me materially in connection with this enquiry, and without whose assistance I should have found it impossible to prepare satisfactorily the lists now submitted. I have perused all the correspondence that I could find in the Ahmedabad Collector's office relating to the repair and conservation of the Ahmedabad public buildings; and I have carefully searched the "Alienation" and "City Survey" Files for all information that is extant on the subject in the records of those departments.

16. I append to this Report—(1) Appendix A, which is a list and genealogical table of the kings of Ahmedabad from the date of the foundation in 1411 to the extinction of the dynasty by Akbar in 1572; and (2) Appendix B, which is a general list of all the public monuments at Ahmedabad requiring preservation. From this general list the three subsidiary lists classified as required by the Government of India can now be prepared.

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17. The Appendix B. consists of two parts, which are headed as follows:—

(1) Classified list of well known mosques and other public buildings erected at or near Ahmedabad during the Mussulman* period from A. D. 1411 to 1757 inclusive.

(2) List of additional mosques and other public buildings erected at or near Ahmedabad during the Mussulman period, unnoticed in the printed authorities and deserving of preservation.

18. It has to be noted that all the mosques and buildings mentioned in Part I. of this list have been described in well known printed authorities, and many of them have been photographed and architecturally surveyed.

19. For references to the buildings in this part consult:—

1. Ahmedabad "Gazetteer" by J. M. Campbell, Esquire, LL.D., C.I.E., 1879.

2. Architecture of Ahmedabad, with descriptive notes and letter press, by the Hon'ble Sir T. C. Hope, K. C. S. I., C. I. E., and James Fergusson, Esquire, LL.D., F. R. S., M. R. A. S., &c., 1866.

3. History of Indian Architecture, by James Fergusson, Esquire, LL.D., F. R. S., M. R. A. S., &c., 3 vols.

4. Preliminary Report by Captain H. H. Cole, R. E., on preservation of National Monuments in the Bombay Presidency, 1881.

5. Dr. Burgess' Provisional list of Architectural and other Remains in the Bombay Presidency. Government Resolution No. 488, of 11th February 1884.

20. Part II. of the Appendix B. contains a list of additional mosques and public buildings which have not been described in any of the printed authorities, and are not generally known to historical or archæological enquirers. To the buildings

* Ahmedabad independent Dynasty from 1411 to 1572. Viceroys appointed from Delhi 1572 to 1757.



mentioned in Part II., I have devoted special attention, as it seemed clear that they were in danger of being overlooked altogether. Having escaped the notice of such competent enquirers as the Hon'ble Sir T.C. Hope, Dr. Fergusson and others, they have hitherto been left undescribed by any one. Several of the buildings noted in this Part, such as Sakar Khan's Mosque and Tomb in Kalupur, Futi Mosque and Roza in Dariapur, Malek 'Saban's or Hazur Isa's Mosque near the Karanj, Oja Bibi's Mosque and Roza on the Ghi Kanta Road, Shah Khub Mosque in Khas Bazar, Nawab Sardar Khan's Mosque and Roza in Jamalpur, Bibiji's Mosque and Roza in Rajpur, Bibiji's Mosque in Kochrub Paldi, Malik Shaban's Roza in Rakhial—are of remarkable interest, and quite as much deserving of preservation as any of the better known buildings in Part I. of the list.

21. Bibiji's Mosque in Rajpur is noted as No. 68 in Dr. Burgess' Provisional list of 1884. This mosque and the one at Isanpur (No. 73) are the only two buildings mentioned in Part II. of Appendix B. which are noticed in Dr. Burgess' Provisional List.

22. Malik Shaban's Roza in Rakhial is a very fine Mausoleum, and one of the most remarkable buildings in the Ahmedabad District. It is singular that while the Lake of Malik Shaban in that village has been noticed at pp. 274-285 of the "Gazetteer," no mention is made of Malik Shaban's Roza, which is near the tank itself, and is, as stated, of a remarkable kind. There are two marble tablets with inscriptions in good repair.

23. Nawab Sardar Khan's Mosque and Tomb in Jamalpur is probably of about the same date as Shujat Khan's Mosque (circ. 1695-96) described at page 278 of the "Gazetteer." Though amongst the latest of the old Mussulman buildings in Ahmedabad, the mosque and tomb of Shujat Khan and Nawab Sardar Khan are in their own style very characteristic and remarkable. Shujat Khan's Mosque is mentioned in Forbes' "Oriental



Memoirs" (vol. III. 126) as known to Europeans under the title of the "Ivory Mosque." The pierced stone canopy which surrounds the Tomb of Nawab Sardar Khan is one of exceptional beauty, resembling on a small scale the beautiful canopy over the tomb of Shah Wujeh-ud-din (1695-96). The interior decoration of the tomb and the flooring of coloured marble are of much the same character as that of Shujat Khan's Mosque. While however this mosque is fairly well kept and in good order, the tomb of Nawab Sardar Khan and the surrounding premises are entirely overgrown, and shamefully neglected. The approach to the tomb is occupied by silk weavers; and Jawari stalks were stocked in the verandah of the Mausoleum when I visited it (October 1884). The ivory tombs were out of repair, and the floor of various coloured marble was covered with dust and with the droppings of birds and bats.

24. All necessary particulars regarding the remaining buildings in Appendix B. will be found in the column of remarks; and in order to give a fair idea of the buildings adverted to, I have the honor to append, for the acceptance of Government, a set of photographs 16* in number, which exhibit the general character of some of these less known Ahmedabad buildings. I beg to annex under Appendices C. and D. two statements prepared by Mr. J. F. Fernandez on which he has bestowed very great labour, one as regards the Mosques and Rozas in the city, and the other as regards the Mosques and Rozas in the suburbs and surrounding villages, and to the details given in the columns of remarks therein as to their present condition, &c., I would solicit reference. These lists are by far the most complete that have yet been prepared, and will I think be invaluable to Dr. Burgess.

25. I do not of course contend that every one of the buildings in Part II. of Appendix B. can

* Will be forwarded separately by Book Post.



compare in general interest and importance with the well known buildings mentioned in Part I; but I submit with confidence, that all the buildings now added are of great interest, and most of them well deserving of preservation on public grounds. I hope that the complete list of antient Ahmedabad buildings now published for the first time will be of service to archæology: and I venture to think that some of the published criticism may possibly have to be modified by the light of the new information now collected. In Fergusson's "History of Architecture," in Hope's "Architecture of Ahmedabad," and in the "Gazetteer" it is assumed that the Ahmedabad buildings photographed for the Bombay Government by Col. Biggs are a complete series in themselves, and approximately represent all that is most worth seeing in Ahmedabad. As a matter of fact, this assumption is not altogether correct; and the present publication of the list of additional buildings in Part II., with description, photographs, &c., appears now to open up a wide field for architectural and archæological experts.

26. Since these remarks were written, I have received from Government the second and revised list of Antiquarian Remains in the Bombay Presidency prepared by Dr. Burgess, (1885). I find that in this revised list many of the buildings noted in appendix Parts I. and II. of Appendix B. have been for the first time inserted. The publication of Dr. Burgess' revised (1885) Ahmedabad list has deprived this paper of some of the interest that I was prepared to claim for it; but I feel sure that Dr. Burgess will be glad to welcome the preparation of a complete, or approximately complete, list of the antient buildings in Ahmedabad. A comparison of my general list with Dr. Burgess' revised list will show that the latter is still very far from complete. The main difference between my list and Dr. Burgess' revised list is this: I have contented myself with giving the required references from printed authorities to all the wellknown public buildings of Ahmedabad; and I have



confined my attention chiefly to the little known and hitherto unnoticed buildings enumerated in Part II. There is little fear of any of the well-known buildings in Ahmedabad being lost sight of in future; but there is I think very great fear lest the unknown buildings in Part II. should by degrees go to utter decay for want of a little intelligent organization. The publication of Dr. Burgess' revised list and of this paper will, I trust, be the means of directing prominent attention to this subject and of rescuing many of the less known but most interesting monuments from premature decay.

27. In preparing the Appendix B. now furnished, I have kept in view the expediency of arranging the buildings, as far as possible, in their order of date or probable period, under the heading of the Ahmedabad Sovereigns in whose time they were erected. This method of arrangement will, I think, be a great assistance to archæological or historical enquirers in future. Chronological sequence, so far as it can be ascertained, furnishes the only clue to the evolution and progressive elaboration of the Ahmedabad style of architecture so fully described by Fergusson in his well known "History of Architecture." As examples of the earliest Ahmedabad style, attention is commonly directed to the Mosques of Sultan Ahmed Shah I. in the Bhadar, and that of Haibutkhan in Jamalpur. The style, as subsequently developed, is shown in the highly ornate mosques of Rani Asni, Muhafiz Khan, Syud Usman, Shah Alam, and Sarkhej. Without this clue ordinary enquirers at Ahmedabad are apt to be baffled by the wealth of the artistic materials around them; and it is in fact impossible to examine the Ahmedabad buildings in any intelligent or critical fashion, until a clue of this kind has been provided.

28. I have, for the purposes of this Report, adopted, as far as possible, the dates of the various buildings given in the "Gazetteer" which furnishes the latest information on this point. In some



notable instances, such as that of Rani Asni's Mosque, better known under the name of Rani Sipri, and the Queen's Mosque in Mirzapur, it has been ascertained by the discovery of inscription tablets, that the supposed dates of construction, as given in Sir T. C. Hope's "Architecture of Ahmedabad," are incorrect. This discovery has to some extent vitiated the accuracy of Mr. Fergusson's interesting notes at pp. 84 and 85 of the well known "Architecture of Ahmedabad" published in 1866.

Sir T. C. Hope writes at page 45 in describing Plates 21 to 26.

"Rani Seepree was the wife of a son of Ahmedshah, and her mosque and tomb were completed in A.D. 1431, probably by herself during her life time, according to the very general custom."

And this date was accepted by Mr. Fergusson and was made the foundation of his critical remarks at pp. 84 and 85 of the same work.

29. It now turns out that the date given, 1431, is wrong, and that the mosque and tomb were built nearly a century later in the reign of Sultan Muzaffar Shah II., A.D. 1514, by Rani Asni, the widow of Sultan Mahomed Begada, as appears from the original tablet inscription quoted in note 1 of page 269 of "Gazetteer."

30. The Queen's Mosque at Mirzapur was assigned by Sir T. C. Hope and Mr. Fergusson to the same date (1431) as Rani Sipri's Mosque. The criticism on this mosque also will now have to be reconsidered by the light of this discovery of the real date, A.D. 1514. It is probable, I think, that similar discoveries may be expected regarding several of the ancient buildings in Ahmedabad, and for archaeological purposes, it is of great importance that all buildings containing original tablet inscriptions should be noted, and the inscriptions accurately deciphered. I regret that I am not a Persian or Arabic scholar myself; but if the Government were pleased to offer a



suitable honorarium, I have reason to think that the work of collecting and deciphering inscriptions could be suitably performed by local Agency.*

31. As regards the names by which these mosques, tombs, &c., especially those in Part II., are now popularly known,—I take this opportunity of pointing out that confusion has been caused in some cases by changing the antient names, and by substituting for them the names of some modern custodian or claimant. I find, on comparing the names given in Melvill's Survey Records (1824) with the names given in the recent City Survey under Bombay Act IV. of 1868, that there are many discrepancies; and, unfortunately, the new and apparently unauthorized names have in several instances been stereotyped by insertion in the official maps of the City Survey.

32. It will clearly cause unextricable confusion if the old names, as given in Melvill's Survey, are allowed to be superseded by the names of modern custodians or claimants. I have, for the purposes of the present list, taken great pains in consultation with Mr. J. F. Fernandez to ascertain the ancient and correct names of the mosques and of the persons in whose honour the tombs have been erected. I think that the names in this list, when approved by Government, should be regarded as the official names, subject of course to correction when any patent error may, through the discovery of original correspondence, inscriptions, &c., hereafter come to light.

33. The great personages in whose honor these costly tombs and mosques were erected are to us at present little more than names, owing to the scantiness of contemporary annals; but the real names at any rate should be carefully preserved.

34 I subjoin, for information, a list of some of the antient Ahmedabad records which are known

* Since these remarks were written Dr. Burgess' Revised List No. 11 of Antiquarian Remains has been published. Many inscriptions from the Ahmedabad mosques are given in the appendix pp. 243 to 267. Several of these inscriptions have already appeared in the "Gazetteer".



to be in existence, and which may, when translated and published hereafter, throw light on some of the Ahmedabad personages referred to.

1. Tarikh-i-Mozuffar Shahi I. A history of Sultan Mozuffar Shah I.

2. Tarikh-i-Ahmed Shahi, by Halwa Shirazi, fragments in verse quoted in other works. History of Ahmed Shah I.

3. Tarikh-i-Mahomed Shahi, History of Sultan Mahmud Begada, prefaced with an introduction from the time of Mozuffar Shah I. 2 MSS. are known, one which gives little of the actual reign of Mahmud in the British Museum, and one at Hydrabad copied for Sir S. Bayley.

4. Tarikh-i-Mozuffar Shahi II., partly verse, partly prose, fragment in British Museum.

5. Tarikh-i-Bahadur Shahi. Author, a noble of Sultan Bahadur's Court. It is wrongly called Tarikh-i-Mahomed Shahi.

6. Tarikh-i-Guzerat. There are MSS. in the British Museum which begin with reign of Bahadur Shah, written by one Abu Tarab.

This list has been prepared from a note which I find prepared by Mr. J. B. Richey, C. S. I., who made enquiries on the subject for Sir Stewart Bayley.

35. Col. Watson's valuable History of Gujerat written for the "Gazetteer" and published in 1876, is mainly based on 2 Persian MSS., which are at present our chief sources of information relating to Ahmedabad during the Mussulman period. The first of these is the Mirat-i-Sikandri written in 1756, which deals with the earlier portion of the history up to Akbar's conquest in 1573. The second is the Mirat-i-Ahmedi written in 1611, which deals with the subsequent period from A.D. 1573 to 1760. Both of these works in Persian MS. are in the India Office Library. Bird's "Goozerat" contains a translation of the smallest and least important portion of the "Mirat-i-Ahmedi."



Brigg's "Ferishta" deals with the same period as Bird's. For a valuable list of published works relating to Gujerat see preface to Lieut.-Col. J. W. Watson's History of Gujerat (1876) and introduction by Lieut.-Col. Watson to the new edition of Forbes' "Ras Mala" published in 1878.

36. Some of the leading Mussulman families at Ahmedabad, such as the Padshahi Dewan and the Kazis of Shahpur and Astoria, are believed to have in their possession some valuable original manuscripts which may possibly at some time or other throw light upon the local history. I have made some enquiries on the subject at the instance of Lieut.-Col. Watson; but nothing of any importance has yet been elicited, though it is doubtful whether any efficient search has been made by competent hands, or whether there has been any very active wish to assist.

37. This general list being, then, the first attempt to arrange in chronological and historical order the better known monuments in and around Ahmedabad, the publication will, I think, prove useful; and when approved by Government, I venture respectfully to suggest that the list be printed for permanent record, and copies be supplied for public information to the Bombay and Bengal branches of the Royal Asiatic Society. It would, I think, also be highly desirable to have a correct map prepared from the City Survey Map of Ahmedabad and the Trigonometrical Survey Maps of the surrounding District showing the exact position of all the public buildings noted in the Appendix B. Such a map has been prepared to face page 249 of the "Gazetteer"; but it is on too small a scale for the present purpose, and does not include any of the extra-mural works which are amongst the most important. At page 39 of Hope's "Architecture of Ahmedabad" will be found another map showing the city and environs. These two maps together may be taken as a general guide to what is now wanted.

38. As regards the sub-divisions (a) and (b) referred to in the Government of India Resolution



at the commencement of this paper, all the secular buildings, and the wells, tanks, &c., Classes I. & II. of the Appendix B, will fall under (a), "Monuments in the possession or charge of Government, or in respect of which Government must undertake the cost of all measures of conservation." Some few of the buildings like the City Walls, the 'Tin Darwaza' and others, are noted in the List as being in charge of the Municipality, which executes all the necessary repairs ; but there is a broad distinction to be observed between buildings in charge of Government or recognized public bodies, and buildings in charge of the local Musulman Committee or Panchayat, whose functions and position will be discussed hereafter.

39. All the mosques and tombs noted in Class III. under the classification laid down by the Government of India must, I think, for the present purpose, be included under (b) as "Monuments in the possession or charge of private bodies or individuals."

40. These religious buildings are as a class supposed to be in the charge of the local Mussulman Panchayat which was appointed about 1845 to take charge of the mosques, premises, endowments, &c., and, in general, of all property falling under the term "Devasthan" as understood in the provincial revenue accounts;* but such is not the case, and they have no power whatever to enforce any measures they may consider necessary, allowing that they are led by good intentions. Their legal status has been questioned in Civil Courts.

41. I find on the records of the Ahmedabad Collector's Office a † letter No. 2158 of 12th July 1860 addressed to the Collector by Captn. T. Cowper, Revenue Commissioner for Alienations, stating

* See Correspondence ending with letter from Bombay Government No. 1379 of 28th April 1843.

See also Printed letter from A. D. Robertson, Esquire, Acting Secretary to Government of Bombay to W. Grey, Esquire, Secretary to Government of India, No. 639 of 6th February 1861.

† File No. 19, "Alienation Correspondence" 1859 to 1870 Ahmedabad Collector's Office.



that it appeared that in 1845 the then Collector appointed for each Taluka two Committees composed, the one of Hindus and the other of Mahomedans, for the superintendence of the religious institutions of their respective creeds enjoying alienations of land or money from the State. Captain Cowper enquired whether those Committees still existed, and could be held really responsible for the proper administration of the native religious endowments within their respective districts.

42. To this letter Mr. A. Rogers, Acting Collector, replied * (No. 40 of 15th January 1861) stating that with the exception of vacancies occasioned by the death of members, which had not been filled up, the Committees appointed in 1845 were still in existence. Mr. Rogers thought that the Committees were responsible for the due administration of the funds and property in their charge.

43. The legal position of these Committees or Panchayats was in 1861 considered by the Government of Bombay in connection with a proposal of the Bengal Government to convert endowments in the form of periodical money payments into a special Government "Stock" standing in the name of trustees. The proposal was made with the object of severing more completely the connection of the Executive Officers of Government with native religious endowments. The Government of India requested the Bombay Government to favour them with their views on the proposition generally—Letter from W. Grey, Esquire, Secretary to Government of India in Home Department, to B. H. Ellis, Esq., (now Sir Barrow Ellis), Acting Secretary to Government of Bombay, No. 513 of 7th March 1860.

44. In reply to this reference the views of the Bombay Government were communicated to the Government of India in Mr. A. D. Robertson's letter No. 639, of 6th February 1861. The Bombay Government deprecated legislation on the grounds

* File No. 42 "Alienation" 1860 to 1871 Ahmedabad Collector's Office.



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shown. They thought that the existing system should not be disturbed until some obvious necessity for a change arose. The connection of Government officers with religious endowments was not, they said, regulated by any extant law. They deprecated the proposal to make a special Government "stock," or to authorize the sale of lands forming endowments.

45. The question of these Committees was again raised in 1866 on a reference from Mr. Shaw-Stewart, Acting Collector of Dharwar, and the whole correspondence on the subject, including that of 1860 and 1861 just quoted, was reviewed by Government in their Resolution No. 2753, of 27th July 1867.

46. In this Resolution special attention was drawn to Section 22 of Act XX. of 1863 which runs as follows:—

"Except as provided in this Act, it shall not be lawful after the passing of this Act, for any Government in India, or for any officer of any Government in his official character, to undertake or resume the superintendence of any land or other property granted for the support of, or otherwise belonging to, any mosque, temple, or other religious establishment, or to take any part in the management or appropriation of any endowment made for the maintenance of any such mosque, temple or other establishment, or to nominate or appoint any Trustee, Manager or Superintendent thereof, or to be in any way concerned therewith."

47. The Government desired that the special attention of all officers should be imperatively drawn to the provisions quoted.

48. The Collectors were at the same time requested to consult a few influential and intelligent Natives (Hindoos and Mahomedans) on the question whether any change in the law was called for, and to submit the result with their own opinion.

49. A draft Act on the subject was submitted by Mr. Pestonjee Jehangir, Alienation Settlement

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Officer, with his Report No. 47 of 1867. This report was printed and sent by Government to the Collector of Ahmedabad for opinion and report, with Government endorsement No. 4239, of 5th December 1867.

50. Mr. A. A. Borradaile reported on the subject in his letter No. 1033, of 18th December 1867, expressing his cordial approval of the principle of the Bill, and acknowledging its necessity. He appended at the same time two Memoranda, one by Molvee Gholam Mohyoodin of Ahmedabad, and the other by Rao Saheb Gopalrao Hari, Judge of the Small Cause Court. Both of them were in favour of improving the existing Committees.*

51. In 1879 a draft Bill for the better Administration of Hindoo and Mahomedan Endowments, prepared by Mr. J. R. Naylor, Remembrancer of Legal Affairs, was ordered by Government to be printed and sent to all Commissioners and Collectors for any remarks or suggestions they might have to offer.

52. Mr. A. A. Borradaile, Collector, reported to Government, No. 355, of 20th February 1879, that he had no remarks on the Bill to offer.

53. In 1881 the Commissioner, Northern Division, reported that since Mr. Naylor's draft Bill had been circulated, it had been ascertained that the alienation of endowments had been carried on to a considerable extent in certain districts, and that in the opinion of all the Collectors in the Northern Division legislation was required. The Commissioner, Northern Division, suggested that simplest proposal would be to extend to all districts not at present affected thereby, the provisions of Clause III Section 8, of Bombay Act II. of 1863.

54. The Government thereupon resolved that representative Hindoo and Mahomedan gentlemen

* File No. 42 "Alienation" 1860 to 1871, Ahmedabad Collector's Office.



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should be consulted on Mr. Naylor's draft Bill. (Government Resolution No. 6443, of 29th October 1881.)

55. This appears to have been done, but the opinions recorded by the Ahmedabad representatives I have not seen.

56. Section 46 of Mr. Naylor's draft Bill provided that buildings &c., belonging to endowed institutions should be kept in repair by the Trustees. But the right of Government to restore or preserve antient buildings of interest was not to be affected.

57. The official correspondence adverted to, shows, I think, sufficiently clear the view that has heretofore been taken of the legal position of these Ahmedabad mosques, and of the endowments and other property connected with them. The general policy of Government has been to withdraw, as far as possible, from all direct connection or interference with these mosques, and to hand over the absolute management and control to the local Mussulman Punchayat, which nominally administers also some of the cash allowances that are still paid from the public Treasury for the support of some of the antient buildings. I append below a list of the permanent cash allowances still paid from the Ahmedabad Collector's Treasury, for the support of various Mahomedan institutions, or for charitable purposes in connection with the original foundations in the city of Ahmedabad and the Daskrohi Taluka, in which alone the bulk of these buildings is contained. I am not fully informed regarding the exact circumstances of each grant, but reference can, if necessary, be made to the original orders passed in the Alienation Department confirming each grant. The correspondence is, I understand, at Poona.

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No.	Name of Foundation.	Annual amount.			Reference to Appendix B.
		Rs.	a.	p.	
	<i>Allowances paid direct from the Mamledar's Treasury.</i>				
1	Sultan Ahmed Pir in Manek Chok in the City of Ahmedabad.	2,601	0	0	Class III. Part I. No. 6. Paid to the Mussulman Punch.
2	Shah Alam Pir in the village of Isanpur.	142	8	8	Class III. Part I. No. 20. Paid to Musa Mia Hemad Ali Inamdar. Rs 137 are on account of the annual Uras at the Roza and Rs. 5-8-8 on account of compensation for the abolition of Transit duties. Shah Alam is in Dani Limda, not in Isanpur.
3	Ganjba Pir in the village of Makarba.	139	0	0	Class III. Part I. No. 12. Paid to Syed Bawa Mia Santi Mia and Habib Ulla Nana Mia.
4	Bawa Alisher Pir in the village of Makarba.	93	0	0	
5	Dargha of Imamudin in the village of Pirana.	62	0	0	
6	Mohoram Taboots in the City of Ahmedabad.	55	0	0	Class III. Part I. No. 10. Paid to Kaka Karamsi Nathu. This sum is paid to the Naik for the time being in the Daskrohi Mamledar's Kutchery for making Tabuts during the Mohurram.
7	Pir Badamia in Kalapur...	55	0	0	Class III. Part II. No. 58. Paid to Syed Abdul Kadar alias Bawa Mia.
8	Ibhran Kuli Pir in Bhud-der in the Collector's compound.	38	0	0	Class III. Part II. No. 30.
9	Pir Hazurishah in the City of Ahmedabad (Sulapos Road.)	28	0	0	Class III. Part I. No. 11.
10	Kutbe Alam Pir in the village of Batwa.	21	0	0	Class III. Part II. No. 13. Paid to Syed Bajee Mia Buda Saheb Wazifdar of Batwa on account of Uras &c.
11	Musjid of Pir Faza in the City of Ahmedabad (near Data Pathar Jamalpur.)	19	0	0	Class III. Part II. No. 10.
12	Musjid at Nenpurwada in the City of Ahmedabad.	18	0	0	Class III. Part II. No. 90. Nenpurwada is not in the City of Ahmedabad but outside.
13	Shah Vazziudin Pir in the City of Ahmedabad (Khanpur.)	15	0	0	Class III. Part I. No. 32.
14	Bawa Adam Pir in the City of Ahmedabad (to the north of Alef Musjid on the other side of the road.)	11	0	0	Class III. Part II. No. 66. Properly speaking this ought to be, and is, Bawa Ahmed.
15	Pir Jalani in Bhadar.....	8	0	0	Class III. Part II. No. 67.
16	Musjid of Pir Jalleishah...	6	0	0	Class III. Part II. No. 68.
17	Pir Mira Saheb in the City of Ahmedabad.	3	0	0	This shrine is not in the City but in the Shah Alam Roza compound, a few yards to the south-east of the Musjid there. The tomb contains the remains of Nawab Mir Nasiruddin of the Guicowar's service who was killed in a brush with Selugar.
18	Sayed Rasidmia Pir in the City of Ahmedabad.	2	0	0	The shrine is within the compound of the Shapur Mosque. (No. 30 of Appendix B. Class III. Part I.)
19	Piran Pir in the City of Ahmedabad.	2	0	0	Class III. Part II. No. 11.
		33	8	8	

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No.	Name of Foundation.	Annual amount.	Reference to Appendix B.
		Rs. a. p.	
20	Pir Abdul Razzak in the City of Ahmedabad.	1 0 0	Class III. Part II. No. 35. Abdul Razzack has land in Sher Kotra 5 Acres and 18 Guntas assessed at Rs. 68. The quit rent paid is Rs. 15-8-0 so that Government suffer a loss of Rs. 52-8-0. The Sanad given is Devasthan; when given, the names of Aras Bibi and Basra Bibi were entered in it. By an order of the Civil Court Basra Bibi was declared not to have any right in this property. Aras Bibi died in 1883, and the Collector under date 10th April 1883, directed that the property should be entered in the name of the Mahomedan Punch. The land, however, is in possession of Gulam Ali Dulloo Mia, the manager of the Roza, and he enjoys the usufruct, the Mahomedan Punch paying the quit rent. There were besides 13 Acres and 25 Guntas of land belonging to the shrine outside the Kalupur Gate, which was taken up when Sir T. C. Hope constituted and laid out the Railway suburb in 1882-83. The compensation settled for this land, viz., Rs. 2,850. Aras Bibi declined to receive. She demanded land in exchange. Her request was not complied with and the amount has gone on accumulating with interest, so that it has now mounted up to Rs. 7,758-11-3 of which Rs. 5,500 are in Government securities in charge of the Accountant General, and Rs. 2,258-11-3 in the Savings Bank in the name of the Collector of Ahmedabad.
	Total Rs.....	3,319 8 8	
	Allowances paid through the Patels of the Villages concerned.		
1	Pir Bazu in Mirola	5 0 0	
2	Pir Khanji in Kuha	4 0 0	
3	Bawa Lolli Pir in Behrampur.	3 0 0	Class III. Part I. No. 28.
4	Bala Pir in Hurniav	2 12 0	
5	Mir Saheb's Chilla in Bareja.	2 0 0	
6	Laddula Pir in Bhuwaldi..	1 8 0	
7	Jahad Peer in Baswa	1 0 0	
8	Hazrat Shah Alam Pir in Sudhal Khamodrel (which is Dani Limda.)	1 0 0	Paid to Musa Mia Hemad Ali as in the case of No. 2 in this Statement.
9	Pir in Vadod	1 0 0	
10	Pir Mahomed Shah Outside the Kalupur Gate in Sher Kotra.	1 0 0	Paid to the Mussalman Punch.
	Total Rs.....	22 4 0	
	Grand Total Rs.....	3,341 12 8	

18 6 2 1/2
4 12 1
72 18 18 (20 25)
40 21 78 40 72
2 8 0 21 275 40 72
1 03 1.32
89 2 10
74
90 14

14 4 1/2
12 1
30 19 30 25 (100 2 1/2 R.)

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58. These allowances are entered in the Revenue Accounts under the head of "Devasthan" Temple Endowments, Class I. permanent.

59. They appear to have been nearly all confirmed, first, by Government Resolution No. 3354 of 3rd August 1865, and subsequently, by the Revenue Commissioner N. D. under orders from Government, and Sanads were granted in every case in the following terms:—

"Whereas an annual allowance has been paid from the time of the former Government, on behalf of the Musjid (or Roza) of . . . it is hereby declared that the amount of Rs. . . . will be permanently continued on account of the said Institution so long as the managers thereof shall remain loyal and faithful subjects of the British Government."

60. It will be seen that no object for the grant of the allowances has been mentioned in the Sanads, the only condition stipulated for their continuance being loyalty and faithfulness to the British Government on the part of the managers of the Musjids or Rozas concerned; but it may be fairly assumed that the grants were made with the object of assisting in the maintenance of these buildings. In the case of No. 12 in the foregoing list, it has recently been found by Mr. J. F. Fernandez, that the mosque in whose behalf the allowance was continued, ceased to exist nearly four years *before* the issue of the Sanad, the building having been sold and pulled down about twenty-four years ago in view to its materials being appropriated in the construction of a large step-well about five miles from Ahmedabad, on the road to Kaira, built by the late Jethabhai Mulji of Ahmedabad. The matter has been reported to Government.

61. From returns prepared from the Ahmedabad Collector's accounts for 1856 and 1863-64, I find a large number of entries of (1) payments to "Mujawars," mosque custodians; (2) "Ooras" or anniversary allowances; and (3) "Divabuttee" or allowances for oil and lighting. Most of these



allowances have either lapsed or been resumed under the rules. The permanent cash allowances shown above are the only allowances still paid from the State treasury for the purposes shown.

62. Exclusive of the cash allowances above shown, which, with the exception of Rs. 2,601, payable on account of Sultan Ahmed Shah's tomb and charitable establishment, are trivial in amount, the only antient buildings in Ahmedabad chiefly in the Daskrohi Taluka which are still supported by recognised landed endowments are as follows :—

1. SHAH ALAM.

For the support of this shrine, six villages were originally assigned by Imperial Sanad, dated A. D. 1670. By a second Sanad of the Gaekwar's Government, nine villages were assigned. Of these, the only villages remaining are Isanpur, Taluka Duskroi, Ahmedabad; Sarsa, Nana Futehpur, Taluka Meh-mudabad, Zillah Kaira.

2960

2. SARKHEJ.

The village of Okaf, value Rs. 2,200 per annum, was assigned for the support of the Roza.

2332

3. BUTWA.

Six villages were originally assigned for the support of the Roza: of these all except Butwa itself have been alienated.

2000

4. GIRAMTHA.

For the support of the Roza 45 bigas of land were assigned by Imperial Sanad.

Rs 15000
17292

63. I beg to subjoin a statement showing the smaller alienations of land standing in the names of the several Mosques and Rozas, besides the above, according to the State Records of the Daskrohi Taluka. Only one of these belongs to a Mosque in the City viz., Abdul* Rajak's. The difference between the amount of regular assessment and the quit rent amounting to Rs. 879-5-6, may, I think, be fairly looked upon as a State contribution towards the maintenance of the edifices concerned.

* Appendix B. Class III. Part II. No. 35.



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No.	Name of foundation.	Amount of Assessment.	Quit rent paid to Government.	Loss to Government.	Reference to Appendix B.
1	2	3	4	5	6
		Rs. a. p.	Rs. a. p.	Rs. a. p.	
1	Char Toda Kabrastān	152 12 0	19 2 0	133 10 0	Class III. Part II. No. 70. v
2	Pir Muss Sowag in Dariāpur Katipur	101 0 0	12 10 0	88 6 0	Class III. Part I. No. 25.
3	Panch Pir in Rajpur Hirpur	83 0 0	10 6 0	72 10 0	
4	Abdul Bajak Pir in Sherkotra,	68 0 0	15 8 0	52 8 0	Class III. Part II. No. 35.
5	Pir Bibima in Asārwa	61 0 0	7 10 0	53 6 0	
6	Pir Bāwa Aliabir in Giaspur	60 0 0	14 8 0	45 8 0	
7	Pir Kutubaha in Asārwa	54 0 0	6 12 0	47 4 0	
8	Pir Kutba Alum in Datwa	47 14 0	6 0 0	41 14 0	Class III. Part I. No. 13.
9	Raja of Pir Jaldudin Sahab in Asārwa	45 0 0	5 10 0	39 6 0	
10	Pir Baza in Miroli	32 0 0	4 0 0	28 0 0	

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No.	Name of foundation.	Amount of Assessment.	Quit rent paid to Government.	Loss to Government.	Reference to Appendix B.
1	2	3	4	5	6
		Rs. a. p.	Rs. a. p.	Rs. a. p.	
11	Pir Dhokashah in Dariapur Kazipur	31 0 0	3 15 0	27 1 0	
12	Pir Shah Hemat in Sherkotra	28 0 0	3 8 0	24 8 0	
13	Malek Saban in Rakhial	25 0 0	3 2 0	21 14 0	Class III. Part II. No. 24.
14	Pir Amshah, Pir Kasamsha and Pir Bakar Shah in Sherkotra.....	21 0 0	5 1 0	15 15 0	Class III. Part II. No. 71.
15	Pir Kasamshah in Sherkotra	17 0 0	2 2 0	14 14 0	Class III. Part II. No. 71.
16	Pir Kasamshah in Sherkotra	17 0 0	2 2 0	14 14 0	Class III. Part II. No. 71.
17	Dargá of Bala Pir in Thalaj	15 0 0	1 14 0	13 2 0	
18	Dargá of Sheikh Rehematullah	15 0 0	3 3 0	11 13 0	
19	Pir Abdalákhán in Sherkotra	15 0 0	1 14 0	13 2 0	
20	Pir Goramshah in Ramol	13 0 0	1 10 0	11 6 0	

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21	Pir Jahedsha in Batwá.....	12 12 0	1 10 0	11 2 0	
22	The Tomb of Sultansha Pir.....	12 0 0	1 8 0	10 8 0	
23	Pir Mashák Sahib in Sherkotra.....	11 0 0	1 6 0	9 10 0	Class III. Part II. No. 73.
24	Pir Hazrat Imamsá and Bákar Alin Giramtha.....	10 8 0	1 5 0	9 3 0	
25	The Mosque of Bibiji in Rajpur Hirpur.....	9 0 0	1 2 0	7 14 0	Class III. Part II. No. 25.
26	Tomb of Shekh Jamálishah in Asárwá.....	9 0 0	1 2 0	7 14 0	
27	Pir Bákarshah in Sherkotra.....	8 0 0	1 0 0	7 0 0	Class III. Part II. No. 72.
28	Pir Bákarshah in Sherkotra.....	8 0 0	1 0 0	7 0 0	Class III. Part II. No. 72.
29	Pir Bhariadrá in Giaspur.....	7 0 0	0 14 0	6 2 0	
30	Pir Kutba Alam in Batwá.....	5 5 6	0 11 0	4 10 6	Class III. Part I. No. 13.
31	Peer Shame Barhani Syed Oosman in Oosmanpur.....	4 4 0	0 9 0	3 11 0	Class III. Part I. No. 16.
32	The Roza of Bibi Fattáshá and the Dargá or Kabrastán of Dávalsha Pir in Kaziipur.....	4 0 0	0 8 0	3 8 0	
33	Pir Nulisha in Asarwa.....	4 0 0	0 8 0	3 8 0	
34	Shahabudsha Pir in Sherkotra.....	3 8 0	0 7 0	3 1 0	

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No.	Name of foundation.	Amount of Assessment.	Quit rent paid to Government.	Loss to Government.	Reference to Appendix B.
1	2	3	4	5	6
		Rs. a. p.	Rs. a. p.	Rs. a. p.	
35	Mosque of Makhdum Jamaludin Jan Saheb in Shekhpur Khaupur	3 8 0	0 7 0	3 1 0	Class III, Part II, No. 88.
36	Bala Pir in Paldi	3 0 0	0 6 0	2 10 0	
37	Dargá of Pir Jorawarkhan in Bakrol	3 0 0	0 6 0	2 10 0	
38	Peer Hybatkhan in Sherkotra.....	3 0 0	0 6 0	2 10 0	Class III, Part II, No. 74.
39	The Roza of Bawa Alisher near Makarba	3 0 0	0 6 0	2 10 0	
		1,025 7 6	146 2 0	879 5 6	

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64. In all these cases Sanads have been issued under the Bombay Summary Settlement Act (VII. of 1863) and I give below a copy of the form as to how they were worded.

“Whereas certain land, described below, has been brought under the Summary Settlement authorized by Act No. VII. of 1863 of the Bombay Legislative Council, it is hereby declared that the said land, subject (in addition to Salámi or other payment which may have been hitherto levied, or which may have been fixed, under Sections 4 and 5 of the said Act) to the payment to Government of an annual quit rent of Rs. _____, shall be continued for ever by the British Government as the endowment and property of *(here is entered the name of the Mosque or Roza to which the land is attached, and its situation in the village or Taluka)* without increase of the said quit rent, but on the condition that the managers thereof shall continue loyal and faithful subjects of the British Government.”

It is to be observed that the lands have been continued as the “Endowment and property,” not of the managers individually, but of the buildings themselves, their continuance being made subject, as in the case of the cash allowances, to loyalty and faithfulness on the part of the managers towards Government.

65. I believe I am not wrong in saying that, with a solitary exception here and there, none of the cash allowances, or the incomes from the land alienations, are devoted to the repair of the Mosques or Rozas for which they have been granted. The recipients consider them as their personal emoluments and treat the buildings as if they were their private property with absolute right over them. Owners they certainly are not, and the Sanads they have received from Government do not acknowledge them as such. In these circumstances I would venture to submit that the exercise of

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some control on them, pending the consideration of measures for their conservation, is absolutely necessary; and, as an instance of the occasion for such a course, I would mention that the manager of the Mosque and Roza* of Saiad Usman at Usmanpur, which has recently been repaired by Government at the cost of so large a sum as Rs. 7,482-0-2, has defied the endeavours of Mr. G. B. Reid, the present Collector of Ahmedabad, to preserve the buildings from injury by insisting on cultivating the land between the Mosque and the Roza and all round the Roza, right up to the buildings themselves.

66. There are other alienations of land in favor of certain Mosques and Rozas described in the records of the Daskrohi Taluka as "Jat" or personal Inams, and the following is a list thereof.

No.	Name of foundation.	Amount of assessment.	Quit rent paid to Government.	Loss to Government.	Reference to Appendix B.
1	Anwerkhan Babi's Roza.	44 0 0	13 10 0	30 6 0	Class III. part II No. 89.
2	Dada Hari's Well...	38 0 0	7 6 0	30 10 0	Class II. No. 5.
3	Dariakhan's Roza...	18 0 0	2 4 0	15 12 0	Class III. part I No. 11.
4	Shah Alam	13 0 0	1 14 0	11 2 0	Class III. part I. No. 20.
5	Achlut Bibi's Mosque.	7 0 0	0 14 0	6 2 0	Class III. part I. No. 19.
6	Miakhani Chisti's Mosque.	4 12 0	0 10 0	4 2 0	Class III. part I No. 17.
	Total..	124 12 0	26 10 0	98 2 0	

67. The Sanads granted on their account were in the subjoined form.

"Whereas certain land described below has been brought under the Summary Settlement authorized by Act VII. of 1863 of the Bombay Legislative Council, it is hereby declared that the said land, subject (in addition to Salami, or other payments which may have been hitherto levied) to the payment to Government of an annual quit rent of Rs. _____ shall be continued for ever by the British Government as the private property of the persons who shall,

* Appendix B. Class III. Part I. No. 16.



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from time to time, be its lawful holders, without increase of the said quit rent and without any objection or question on the part of Government whether the rights of the said lawful holders shall have accrued by inheritance, adoption, assignment, or otherwise, but on the condition that such lawful holders shall continue loyal and faithful subjects of the British Government."

And the names entered in them are, not of the Mosques and Rozas as in the other cases mentioned above, but of the persons who happened at the time to be in charge of them: indeed, the names of the buildings find no place at all in the Sanads. I can scarcely imagine that any special or exceptional circumstances were found for such treatment in favor of the six individuals to whom these Sanads were granted; and it seems to me that a mistake has been committed in declaring the lands attached to the Mosques and Rozas to be private property. This, however, does not, in my opinion confer on the recipients any title of ownership as regards the buildings themselves.

68. It is generally stated, and is a matter of common repute, that the majority of these fine cut-stone mosques of Ahmedabad were originally endowed with substantial landed grants for their maintenance as places of public worship, and in many instances for the support of education in the Madressas connected with them. These landed endowments are known in Mahomedan law under the general terms "Wakoof" "Wajifa," &c. Many of the Ahmedabad Mosques have to this day valuable premises attached to them within Municipal limits. These premises are really part and parcel of the mosque; and are legally no more capable of alienation than the mosque itself.

69. In Melvill's Survey of 1824, and in the recent City Survey of Ahmedabad, large premises with well recognised boundaries are shown in the maps as belonging to the various city mosques. These surveys of the city of Ahmedabad, of course,

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take no account of the Wakoof or Wajifa land outside the city walls, which is said to have been originally devoted to the maintenance of these mosques. But inside and outside the walls alike the "Wakoof" endowments have entirely vanished; and systematic alienations and encroachments have now reduced the mosque premises to very little beyond the area actually occupied by the mosque itself.

70. The work of spoliation was to a great extent completed by the time Melvill's survey began, but to show its further progress since 1824 down to 1867, when the measurements of the new survey were finished, Mr. Fernandez has prepared two statements. One as regards the Stone Mosques, and the other as regards the Brick and Chunam Mosques, which form appendices E. and F. to this report. It will be seen that the former have lost 61,243 square yards and the latter 34,583 square yards of land with, in some cases, the buildings thereon, and there are good grounds for believing that these areas have still further increased by subsequent alienations since 1867. The shameful neglect and mismanagement of these beautiful buildings is the constant theme of every person who visits them.

Vide Nos. 33, 35, 42 and 56 of appendix C. which show that the Mosques and Rozas have gone bodily with the lands.

71. It might reasonably have been expected that the application of the City Survey under Bombay Act IV. of 1868, would have been used as an opportunity to enquire carefully into these illegal alienations of public Wakoof property, and to place the whole of this difficult subject on a satisfactory footing for the future; but though I made careful enquiries while acting as Collector at Ahmedabad, I could not learn that anything more had been done, except to record the fact of existing possession, and to mark on the maps the boundaries of the "Wakoof" premises attached to the mosques. No proper enquiry for the purpose of issuing Sanads appears to have been made in res-



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pect of "Wakoof" land; and strong objections appear to have been entertained by Mr. Borra-daile, the Collector, regarding the issue of Sanads in respect of such land. His reasons are fully stated in the following extract from a letter addressed by him to the Revenue Commissioner, No. 247, of 7th February 1873. It is to be regretted that these views did not occur to that gentleman when he granted Sanads for the land alienations enumerated in the Statement above.

"The effect of giving Sanads to each reputed manager of Wakoof land will be that each will claim on the strength thereof a proprietary right and exercise it to the fullest."

"As instances of the nature of such exercise, I may point to the almost complete alienation of the endowments of the Musalman buildings in and around the City. They have been sold by men claiming the right of management."

"I can point to the Mosque of Ahmed-shah in the Bhadar in the compound of which a man had actually commenced to build a row of shops, and to the tombs, gateways, &ca., round the Roza of Shah Alum which the late Kazi was robbing of their stones."

"I can point to one particular portion of a mosque compound which is at this moment greatly coveted by a Hindoo, and which the "manager", if he get a Sanad, will immediately sell.

"It is only by declining to issue Sanads for such lands that any check is placed over the people who claim management; if such check be removed, the consequences will be immediate and serious."

"I would therefore respectfully urge that no Sanads for Wakoof lands should be issued. A refusal to issue in no way interferes with the rights of any one."

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72. Orders were passed on this reference in Government Resolution No. 1265, of 5th March 1873, which was to the general effect that, Sanads must issue under the provisions of Section 10 of Bombay Act IV. of 1868, but that the Sanads should state clearly the conditions and incidents attaching to the property, and that the principle of *caveat emptor* would apply.

73. Mr. W. E. Waite thereupon wrote to the Collector asking for instructions about the form of the Sanad for "Wakooft" land.

74. Mr. Naylor, Legal Remembrancer to Government, reported on the subject in his Memorandum dated 27th August 1879, No. 998, and 18th October 1879, No. 1267.

75. It was finally decided by Government Resolution No. 5727, of 27th October 1879, to adopt Mr. Naylor's suggestion to suspend further action until the new Sanad forms have been provided for by legislation.

76. Under the circumstances described, it appears that the question of dealing with the "Wakooft" property in the city of Ahmedabad is still undecided, and it is much to be hoped that no Sanads for this important class of public property will be allowed to be issued without additional enquiry and full consideration by Government. If it be proper to allow the mosque premises within the City of Ahmedabad to be alienated, and to guarantee to the present holders a permanent statutory title under Bombay Act IV. of 1868, since incorporated in the Bombay Land Revenue Code of 1879, it seems to me that all the public mosques in Ahmedabad are in danger of similar alienation. If these antient buildings of Ahmedabad can be treated and placed on the footing of ordinary private property, it will apparently be impossible hereafter to enforce without compensation the right of Government to restore and preserve antient buildings, as contemplated in Section 46 of Mr. Naylor's Draft Bill. Nor would I advocate their treatment in the manner in which the



Mosques and Rozas outside the city walls and in the suburbs have been dealt with, In several well authenticated instances mosques have been sold and bodily removed; and the materials may now be seen in the walls of Hindu and Mahomedan residents alike.

77. The subject of spoliation has been prominently noticed both by Major Cole, R. E., and Dr. Burgess, C. I. E., but neither of these officers appears to have been informed of the various causes which led to the state of things they deplored.

78. At the present day some of the most important and characteristic of the antient buildings in and around Ahmedabad, are in a disgraceful condition. The premises of the * Queen's Mosque, including Roza, at Sarangpur in the city, are in the possession of a number of Hindu artizans who have hitherto successfully defied all efforts to remove them.

79. The neighbouring mosque of † Mahomed Ghaus Gwaliori in the city I found similarly in the occupation of Mahomedan calico stampers, while a portion of the mosque itself is used for storing grain, and the Roza has been converted into a shop.

80. The important and highly interesting mosque of ‡ Ahmed Shah in the Bhadar was, within recent memory, appropriated by an enterprising squatter who commenced to build shops in it. The mosque was fortunately saved by a timely interposition of the Collector and his Deputy who questioned his proceedings and to whom, in behalf of Government, he subsequently made over the building and whatever rights he had in it.

81. The fine mosque of § Malik Alam near Shah Alam, in the village of Dani Limra, very narrowly escaped destruction owing to a serious proposal made by the manager of the Inamdar, who owns

* Appendix B. Class III. Part I. No. 24.			
†	do.	do.	Part I. No. 29.
‡	do.	do.	Part I. No. 2.
§	do.	do.	Part I. No. 4.



the village, to pull it down and to devote the materials to the repair of Shah Alam. It was an ancestor of this Inamdar who sold the Roza on the premises to the late Jethabhai Mulji, who pulled it down and utilised the stones in the construction of the large Step well on the borders of Isanpur. The special importance of this mosque in the Ahmedabad series has been noticed by Dr. Burgess.

82. Instances of spoliation and of wanton or ignorant destruction can be multiplied at pleasure. Many cases are quoted in the printed lists prepared by Major Cole, R. E., and Dr. Burgess, and there are hardly any of the Ahmedabad Mosques which do not present most palpable traces of spoliation encroachment and neglect.

83. The mosque of * Miya Khan Chishti (1465) near the Chota Shahi Bagh, on the banks of the Saburmati, has quite recently been converted into a private residence, and has been rented to the B, B. and C. I Railway Company, for the use of one of its officers, by the Kazi of Shapur, who claims to be the owner. This very questionable conversion of a mosque by one of the leading Mussulmans of Ahmedabad and a Kazi, exhibits very forcibly the nature of the control which is now exercised by the local Mussulman Panchayat, and the in difference of the community for these beautiful buildings.

84. The mosque of † Sidi Syad in the Bhadar has been converted into a public office for the use of the Mamlutdar of Duskroi. This mosque is remarkable for the beautiful pierced stone windows, which are said to be unrivalled of their class in India. I am not aware of the circumstances under which this mosque was converted to its present use. I understand that it had for many years been deserted and allowed to fall into bad repair. The conversion of a mosque into a public office, though æsthetically objectionable, has at least preserved a remarkable building from decay and ruin ; but

* Appendix B. Class III. Part I. No. 17.

† do. do. Part I. No. 8.



it is much to be regretted that the interior of the building has, under official auspices, been defaced by a coat of hideous white-wash. It would be a public service were the Executive Engineer desired to remove this disfigurement.

85. A similar remark applies to the office and * residence of the Executive Engineer of Ahmedabad in the Bhadar, which formerly constituted Ibhrain Saiad's tomb and Mahomed Amikhan's Musjid and Roza. The Musjid is not now in existence, nor is the site occupied by it traceable.

86. The mosque and tomb of † Nawab Momin Khan in Mirzapur, in the city, is a recent conspicuous instance of the mischief and ruin which has long been going on amongst the historical monuments of Ahmedabad. The mosque has entirely disappeared and the small walled platform containing the tomb of Nawab Momin Khan, has been so thoroughly and fully encroached upon by a Mrs. King, an Eurasian, as to leave no means whatever of access to it except through grounds now forming parts of the compounds of two Bungalows which she has built in its vicinity. These grounds formed a large cemetery containing other Rozas and tombs besides Nawab Momin Khan's. They were in charge of a Fakir who had squatted on them, and he sold them bit by bit to Mrs. King as she went on encroaching. Excepting one small Roza which has been converted into a Fowl House, all the other tombs have been removed. The first sale of a portion of the cemetery took place in 1864, and the purchase was confirmed by her son-in-law, the late Mr. A. H. Jordan, City Survey officer, with the consent of the Collector, Mr. J. E. Oliphant, the land having been brought under the Bombay Summary Settlement Act (VII. of 1863). The subsequent encroachments and sales were also confirmed in a similar manner by the Survey officers and the Collector of the time. The result is that not an inch of ground is left now

* Appendix B. Class III. Part II. No. 31.

† do. do. Part II. No. 21.



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to Momin Khan's Roza on the northern, southern and eastern sides, the wall to the west being a dead wall abutting on the public road.

The application of the Summary Settlement Act to Wakoof lands is very questionable, but as a Sanad has been given to Mrs. King, nothing can be done at present.

87. Another glaring instance of spoliation is the Roza * near the arsenal, now in the possession of a Parsi family. The Roza itself has been declared and confirmed by the City Survey Department as private property, while the surrounding lands, which appear to have been a cemetery, have been brought under the Summary Settlement Act.

88. For other instances of encroachment and spoliation I solicit a reference to the column of remarks in the Appendix B. and to the remarks made by Major Cole, R. E., Dr. Burgess, and Mr. J. F. Fernandez in their respective lists.

89. The records of the Ahmedabad Collector's office show that about the year 1864, the attention of Government was prominently called by the then Revenue Commissioner, Mr. B. H. Ellis (now Sir B. H. Ellis, K. C. S. I.,) to the importance of taking some steps to preserve from ruin the magnificent buildings in and near Ahmedabad.

The following letter was addressed to Government on this subject by that gentleman on the 11th February 1864 under No. 356, in the General Department:—

“I have the honor to request that you will submit to Government the question whether something may not be done to preserve from ruin the magnificent buildings in the neighbourhood of Ahmedabad, known by the name of Shah Alum's Rozah.”

“2. Both His Excellency the * Governor and the Hon'ble Mr. Frere † are aware

* Appendix B. Class III. Part II. No. 37.

† H. E. Sir H. Bartle Frere, G. C. S. I.

‡ Senior member of Council.

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of the present state of the buildings. One of the minarets has for a long time been dangerous, and it must soon fall, if measures be not taken to secure it."

"3. Grants of public money have been allowed to preserve similar buildings in other parts of India, and I trust that the architectural beauty of Shah Alum's Rozah and Mosque will be held to entitle them to the same consideration."

"4. In a report in the Revenue Department, I have had occasion to refer to the conduct of the Syeds to whose keeping these buildings were entrusted, and who have mortgaged for their own purposes the villages assigned for the support of the Rozahs. The mortgagee is the Kazeer of Ahmedabad, so that it will be readily understood how little sympathy the Mahomedans of Ahmedabad have for these relics of their past magnificence. The neglect has moreover been allowed to continue so long, that the ordinary receipts from the villages would not now suffice for the necessary repairs. If possible, the holders should be called on to contribute, but in any case, I would respectfully submit for the consideration of His Excellency, that a grant of public money should be sanctioned for the preservation of the buildings, and the Collector and Executive Engineer should be directed to ascertain approximately what expenditure would be required."

"5. There are many other beautiful Mahomedan buildings in Ahmedabad, which the grant of a few hundred rupees, expended judiciously, would preserve for years, but the expense required for Shah Alum being much greater, I have brought the subject forward separately as deserving of special attention."

90. On this reference the Bombay Government passed the following Resolution in the

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Public Works Department on the 2nd March 1864, under No. 368, which was communicated to the General Department Secretariat, the Revenue Commissioner N. D. and the Superintending Engineer N. D.

“The Executive Engineer should submit an approximate estimate of the cost of repairs required for the preservation of Shah Alum’s Rozah, through the Revenue Commissioner.”

“2. The Collector should submit through the Revenue Commissioner a report on the endowment of the institution, showing whether the present holders of the endowment can, under the terms of their grant, or by action of Government, be compelled to maintain the edifice in repair.”

“3. The Collector should also submit particulars as to other buildings of the same character in Ahmedabad, referred to by the Revenue Commissioner.”

91. Enquiry having been made regarding the Shah Alum endowments, the Revenue Commissioner, Sir Barrow Ellis, addressed to the Collector the following letter on the 12th August 1864, No. 1964 A.

“The village of Wasna Boojrug, in the Mehmudabad Pergana of the Kaira Collectorate, which was held in Inam, subject to a quit-rent, by the Syeds of Butwa in Duskrohie, was owing to their mismanagement made Khalsa, and has been for many years under Government management.”

“2. On my representation, however, Government have, under date the 31st March last (No. 1190) passed the following

Extract paras. 11 to 14 of my letter No. 233 A, of 19th February 1863, is appended.

resolution” :—

“Although the Syeds have now no legal claim to the restoration of the village,

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the Governor in Council will nevertheless authorize the assignment for their maintenance of any surplus there may be after the payment of the Rs. 2,500 per annum on which the continuance of the village was confirmed to them on the accession of the British Government, provided the proceeds of the villages granted for the maintenance of the Roza are devoted to the purposes of the grant, and to effect which measures should be adopted by the Collector in consultation with the Executive Engineer."

"3. I request therefore that you will inform the Syeds that under the Government order just quoted, if they agree (and give a proper guarantee to that effect) to keep the Roza of Shah Alum in repair out of the revenues of the villages specifically granted for the maintenance of the Roza, the surplus proceeds of Wasna Boojrug which will be between Rs. 1,300 and 1,400, will be handed over to them for their support; but that if they cannot do this, these proceeds will be devoted by you to the repairs of the Roza."

"4. If it be eventually decided to keep the repairs of the Rozas under your control, I request you will, after consultation with the Executive Engineer, inform me of the manner in which you propose to carry out the repairs annually.

92. In the following year Mr. J. F. Oliphant, Acting Collector, addressed the Revenue Commissioner a letter No. 315, of 17th June 1867, which contains much valuable information regarding Mahomedan endowments in Ahmedabad. The letter and accompaniments are as follows:--

"Adverting to your predecessor's Memo. No. 636, dated 7th March 1864, I have the honor to report, on paras. 2 and 3 of the Government Resolution No. 368 of 1864, dated 2nd March.



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"2. I attach hereto a memorandum containing such particulars as I have been able to obtain regarding the endowment of sacred buildings (Mahomedan) in Ahmedabad."

"3. The Hon'ble Mr. Ellis' Report, No. 356 of 1864, had special reference to Peer Shah Allum's Roza and mosque—in the environs of this city—for the extensive repairs of which he proposed a grant of public money."

"4. With reference to para. 1 of the Government Resolution No. 368, the Superintending Engineer has reported, (*vide* his No. 2216 of 1865, dated 22nd June to your address) that any amount of money could be spent on the Roza—but that Rs. 10,000 at least would be required for repairs."

"5. I cannot subscribe to the opinion that the architectural beauty of the buildings under notice is such as to warrant the expenditure, for their preservation, of Rs. 10,000 of public money which might be much more beneficially laid out in the adjoining Chandola Tank. Let it be remembered also that the Camp of Ahmedabad is still without a church, divine service being performed in a building which is little better than a shed. Moreover the conduct of the Syeds whose business it is to preserve this Roza, and who enjoy a grant of villages for the purpose, has not been such as to constitute any claim upon the indulgence of Government. If whenever such persons neglect their duties (most essential duties they are according to the creed of these Syeds) the State were to come forward and pay for their shortcomings, they would doubtless take care to be never anything but negligent."

"6. Government have asked 'whether the present holders of the endowment can,

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under the terms of their grant, or by action of Government, be compelled to maintain the present edifice in repair.' The terms of the grant are vague. The villages are said to be given for the maintenance of the Roza and of the holy Syeds, the custodians. There is no provision that a certain proportion of the proceeds of the villages is to be devoted to the maintenance of the Roza and mosque, and no penalty for not properly maintaining the same, so that I do not see that anything can be done under the terms of the grant to coerce the Syeds, nor can I see how Government could move in the matter, as it has formally withdrawn from all interference with the management and funds of religious institutions. Perhaps the Mahomedan community might have ground for an action to compel the managers to perform what is a paramount religious duty by their creed, viz., the preservation of a holy shrine and masjid."

"7. For these reasons I deprecate the payment of one single rupee of Government money for the repairs of the edifice in question. Furthermore, I regard it as wrong in a religious point of view, and politically inexpedient, that the British Government should contribute towards the support of Mahomedan places of worship, because the believers in the prophet Mahomed, are the worst enemies of Christianity, and the Mussulmans of India are the most antagonistic to British sway in the East.

Memo.—regarding sacred endowed edifices (Mahomedan) in Ahmedabad:—accompanied to Collector's letter No. 315 of 17th June 1867.

"It appears from a Sanad of Alumgir Padshah, dated Hijri 1080, A. D. 1670, that the undermentioned villages were assigned

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for the maintenance of the Roza of Shah Allum and the support of its custodians, the Syeds of Butwa.

- 1. Esunpur.
- 2. Sarsa.
- o 3. Wasna Fatehpoor.
- 4. Wasna Boojrug.
- 5. Wasna Margeoo.
- 6. Salejra.

"By a second Sanad of the Gaekwar

- o > 1. Esunpoor. Trimbukrao Daba-
- 2. Bakrole—Khalsa. day, dated Sursan
- 3. Wasna Surkhej—now Inamec. 1125, A. D. 1724, 9
- 4. Palree—Khalsa. villages, *vide* mar-
- o > 5. Sarsa. gin, were assigned.
- 6. Lalee—Khalsa.
- 7. Jalalpoor—Khalsa.
- > 8. Salejra—Do. Wasna Boojrug is
- > 9. Wasna Boojrug. the subject of Reve-

Duskroee, Esunpoor, worth Rs. 2,090.
Jetulpoor, Sarsa, " " 2,000.
Daskroee, Wasna Fatepur, " " 960.

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Rs 5050

"Esunpoor.—Rs. 50 are said to be paid monthly out of the revenue of this village towards the expenses of the Oorus in November, but nothing towards repairs. About 40 years ago, in order to repair the mosque, which had been partly thrown down by the great flood in 1820-21, the Syeds obtained about Rs. 14,000 on the mortgage of this village from Chhotabhai Bapabhai. This money was re-paid with interest about 11 years ago by Beebee Bastee Begum (wife of Meer Jafūr Ali) to whom the village was then mortgaged. About Rs. 10,000 of the debt remain to be

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paid to her. Her Agent in the matter is her father the Kazee of Ahmedabad."

"*Sârsa*.—Rs. 23,000 were raised in 1836 from one Parekh Narandas. This village was leased to him for the period of 32 years, which will expire in 1868—its revenue is about Rs. 2,000."

"*Wâsna Fatehpoor*.—The revenue of this village has been divided by the Syeds into 6 parts—two parts are for expenditure on the Roza, one being in the hands of the manager, Peer Ahmed Miya, and the other with Hussunallee Bakur Allee and Fozzley Allee Dewanjee, a *third* with the heir of Syed Goolam Soojat, viz., Goolam Hyder Buccus, for whose debts it was attached at the instance of Sett Vadeelal Panachand. The *fourth* has been leased by Hussunallee Bakur Allee to Parekh Bapoo. The *fifth* part has been attached in favour of Sett Vadeelal Panachand on account of a debt of the heirs of Syed Hussun Allee Geesa. The *sixth* part is in possession of one Chhotalal Fulchand, who bought it in satisfaction of a debt of Beebee Fatma, the heir of Fozzlee Allee Dewanjee, and Raje Sultan, the heir of Amir Mia Sahib. The Roza having sustained considerable injury by the earthquake of St. 1876-77, A. D. 1819-20, Rupees forty-five thousand are said to have been expended in repairing it at various times."

"The accounts appertaining to the Roza anterior to 1819 are not forthcoming. It is alleged that about Rs. 1,000 are annually expended on the Roza. But this can hardly be the case from inspection of its condition: about 500 is nearer the mark. The manager states that heavy debts have been contracted on account of expenses incurred in repairing the Roza, and that about Rs. 500 only are left for the main-



tenance of himself and family, that he receives Rs. 137 from the Government treasury annually, and holds some Wuzeefa Nakra land as his private property."

"*Sirkhej*.—The Roza of Gunj Buccus was commenced in Hijree 849, A. D. 1444, by Sooltan Mehmood-bin Sooltan Ahmed, and was finished in Hijree 856, A. D. 1451. The village of Okaff has been assigned for its support, its revenues are 2,200. Deducting Rs. 300 on account of Gaum Khurch, the following is the proportion of the expenses out of the remainder."

12 annas in the Rupee on repairs.

2 annas do. for the support of Syeds Santhee Meeya Peerjada, and

2 annas do. for do. of Syed Moot Vulee Ubeeb Oola Nuna Meeya.

Rs. 132 are paid from the Government treasury annually on account of the Ooroos.

Ans

This Roza is kept in very fair repair.

"*Butwa*.—Roza of Kootbay Allum Sahib. It was built between Hijree 424, A. D. 1026,* and Hijree 400, A. D. 1202.†" *1175?*

"The undermentioned villages are said to have been assigned originally for the support of the Roza."

- 1 Mouje Kooha, Khalsa.
- 2 „ Boreeya.
- 3 „ Kaneej, Khalsa.
- 4 „ Durdun, Khalsa.
- 5 „ Narole, Inam. (Nursoopunt.)
- 6 „ Butwa.

"All the villages except Butwa have passed out of the grantee's hands. It is

* S. O.

† There is a serious mistake here in the dates assigned, Burhan-ud-din Kutub-ul-Alum the father of Shah Alum died at Butwa A.D. 1452. The Roza and Subsidiary buildings were erected after that date.

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said that Rs. 2,000 are expended in repairing the Roza and supporting the Syeds. But from the appearance of the place very little can be expended on repairs. Indeed, it is almost past effectual repair."

"Girumta.—The Roza of Bakur Allee

The Corresponding Burra Meeya was erected between 1748 and year (A.D.) given for St. 1910, A. D. 1854. A.H. 983, is a mistake. In the Sanad granted by the Padsha Aurungzeb in Hijree 983, A. D. 1075,* forty-five bigas of land were assigned for the support of this Roza and that of Hujrut Peer Imamoodin. The manager, at present, of the Roza of Syed Bakur Allee is Syed Hoosen All Bakur Allee. The building is at present in a good state.†

93. Mr. Alexander Rogers, who succeeded Sir Barrow Ellis, then addressed Government in the Public Works Department as under, on the 1st July 1867, No. 2885:—

"With reference to the Resolution of Government, noted No. 368, of the 2nd March 1864. in the margin, relating to a proposal by my predecessor for grants from the Imperial Treasury for the repairs of the Mussulman Mosques, &c., in the neighbourhood of Ahmedabad, I have the honor to forward extracts from a report by the Collector, describing the endowments and condition of some of the most celebrated of these buildings, and deprecating the expenditure of public money on them."

* S. O.

† The information given in this paragraph is incorrect and misleading see *Gazetteer* page 287-289. The Monastery of Pirana near the village of Giramtha contains several Rozas of various dates. That of Imam Shah was constructed circ. 1450 temp. Sultan Muhammad Shah II. The Roza of Bakur Ali was built A.D. 1832 (*Gazetteer* page 289).



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“2. It will be seen that the Executive Engineer roughly estimated the cost of repairs to the Roza of Shah Allum alone at Rs. 10,000. No detailed estimate was made, and there is consequently no certainty that when once work was commenced, it might not be found to be much more expensive than that. In the separate correspondence alluded to by the Collector, there is an agreement passed by the Syeds of Butwa, the custodians of the Roza, to expend on it an annual sum of money which, if properly and economically used, would probably suffice to keep the buildings from going further to ruin. The agreement has been referred back, to ascertain whether there is any objection to one on similar terms being passed to the Mussulman Punchayet nominated for the Ahmedabad Zilla, in order that they, as representatives of the Mahomedan community, may be enabled, if they find it necessary, to see that it is acted up to. No further action on the part of Government, therefore, seems necessary as far as this institution is concerned.”

“3. With regard to the other buildings mentioned by Mr. Oliphant, I think it would be a hopeless task for Government to attempt to do anything towards even keeping them from going further to decay. They, as Government are aware, are mostly built of stone and very elaborately carved. The stone required to repair them with would have to be brought from Drangdra or Porebunder, and the expense of this alone would necessarily be enormous, and not only is there this objection, but the work is of a kind that our Engineers have no experience of, and of the expense of which they could consequently form no reliable estimates.”

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“4. If it is with difficulty that the Imperial Government can afford this Presidency funds for the most urgently needed public works, I fear there would be no chance of our obtaining sanction for expenditure on these old buildings, for which it seems the people themselves have so little veneration left that they allow the endowments belonging to them to be misappropriated.”

94. On this correspondence Government resolved on the 17th July 1867 under No. 592 C. W. 1741, as follows: and the Resolution was communicated to the Superintending Engineer N. D. as well as the Revenue Commissioner, N. D.

“The Revenue Commissioner, Northern Division, and the Collector of Ahmedabad, should be reminded that it is not because these buildings are, or ought to be, objects of veneration to people of any particular creed, that their repair is desirable, but because the remarkable architecture of the structures renders them worthy of care on their own account.

“2. The Superintending Engineer, Northern Division, should forward a detailed estimate, showing what can be done to repair the Shah Allum for Rs. 10,000, and Government will then further consider the subject. This estimate should be accompanied by a report, both of which should reach Government before the close of the monsoon.

95. In connection with the subject of this correspondence Mr. W. R. Pratt, Acting Collector of Ahmedabad, expressed himself as follows in a letter addressed to the Revenue Commissioner, No. 793, of 1st October 1867:—

“4. I do not agree with either Mr. Oliphant or Mr. Sheppard in saying that it is not right or expedient for Government to interfere with these repairs. Mr.



Ellis has proposed that Government should manage them, and Government are contemplating passing an Act further to regulate Religious Endowments. Besides, the Roza, though occasionally used as a place of worship, partakes more of the nature of a monument of the wealth and character of the Mahomedan Empire in Gujerat than a religious building, and as such deserves to be cared for at the hands of our Government."

96. By Government Resolution No. 107 C. W. 200, of 1867, dated 7th October 1867 P. W. D., Rs. 5,300 were sanctioned for repairs to Shah Allum, and Rs. 5,000 for repairs at Sarkhej, the amounts sanctioned being debited to the 1 per cent. Income tax.

97. In Government Resolution No. 3813, of 6th November 1867, Revenue Department, it was resolved, regarding the repair and maintenance of Shah Allum, as follows:—in reply to a letter from the Revenue Commissioner N. D. No. 5024, dated 21st October preceding—and the Resolution was communicated to that officer and the Superintending Engineer N. D.

"With the experience of past mismanagement and misappropriation, and having in view the preservation of the building on account of its architectural character, and apart from any religious feeling in regard to it, the Right Honorable the Governor in Council is averse to relying on an irresponsible agency, and prefers to entrust the repairs to the constituted authorities of the district in the manner suggested in paragraph 14 of the Revenue Commissioner's letter No. 233A, of 19th February 1864.

98. In connection with the subject of repairing Shah Alam Mr. Borradaile, the Collector, appears to have found difficulties, the nature of which appears from the following letter, which was addressed to him by Mr. A. F. Bellasis, Act-



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ing Revenue Commissioner, No. 2712, of 15th June 1868. I quote it in extenso on account of its important bearing on the general subject matter of this memorandum.

“I have received your letter, as per margin, relative to the No. 603, dated the 1st instant. ordinary annual repairs to Shah Allum Roza near Ahmedabad, and am surprised that you should make any difficulty about the expenditure of Rs. 2,121, available from the revenues of the village of Wasna.”

“2. In the 6th para. of Mr. Roger's Memo. No. 6033, dated 19th December 1867, it was very clearly laid down what repairs the Executive Engineer should make, and what the Collector. A similar course has been followed in regard to the Beejapoor buildings in the Kulladghee Collectorate, where the Collector has a certain sum which he expends in making annual petty repairs, such as removing vegetation, filling up cracks and crevices, paying a Moojawar to take charge of and look after each building, &c, &c; and where the Executive Engineer has another annual sum, from which he makes special repairs of a more extensive character.”

“3. This plan works well, and I do not see why it should not be equally applicable to the ancient buildings near Ahmedabad. On the contrary I should have thought most Collectors would have been only too glad to have a sum of money in their own hands, available for the repair of ancient works of such interest and beauty; and it appears to me a thousand pities to allow such monuments of antiquity to fall into decay while two Executive Officers are corresponding how available funds are to be spent.”

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“4. I would suggest that you appoint a skilled Maistree who should be under the orders of yourself, or of the Assistant in charge of the district, to make all necessary petty repairs, and this I have no doubt you will find a work of pleasure.”

“5. I annex some extracts from instructions which Colonel Scott, R. E., and I gave this season for the preservation of the Beejapur buildings, and which I trust may be a useful guide to you.”

Extract paras. 4, 5, 7 and 8 of a letter from the Superintending Engineer S. D. to the Officiating Revenue Commissioner, Southern Division, No. 774 of 14th February 1868.

“4. You ask me whether I consider the money to have been judiciously expended. I cannot reply to the question generally in the affirmative. The chief object to be kept in mind in repairing these buildings should be to consimilate what is required to be effected with the original style of construction, but this has not certainly been done in the case of Mahomed Shah's Mausoleum, the restoration of the parapet on the South front of which has been effected by means of a solid wall of rubble stone and chunam, plastered over with the latter material much to the disfigurement of the building.”

“5. In other cases where slight repairs have been made, the expenditure of money, not the appearance of the building when repaired, seems to have been the chief object of the person entrusted with the carrying out of the wishes of Government, and the large white patches of plaster, &c., often observable, are by no means calculated to enhance the beauty of the structures.”

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“7. It is, I consider, much to be regretted that portions of the buildings Government desires to be restored, are permitted to be converted into residences for natives, store-rooms for fodder, &c. &c. The effect of the Roza and its accompanying Musjid, as well as of Mahomed Shah's Tomb, is in a great measure, destroyed by the open spaces around them not being properly cleared, and by the erection of temporary walls of stone and mud for the purposes above named. I trust therefore you will agree with me that a portion of the funds next allotted should be employed to effect the necessary clearances, and that strict orders should be issued to prevent any portion whatever of the buildings being in future made use of for private purposes.”

“8. In conclusion, I would suggest that the officers entrusted with the expenditure of funds hereafter allotted for this work, should be desired to exercise a little more discrimination in carrying out what remains to be effected. A strict adherence to the existing style of architecture, ought, where restorations are necessary, to be insisted upon, and in the case of a petty repair, such for instance as the renewal of plaster, the material used might be prepared so as to imitate, as nearly as possible, the appearance of age produced by the effect of time on adjacent portions.”

Extract paras. 4, 5, 6 and 7 of a letter from A. F. Bellasis, Esq., Officiating Revenue Commissioner, Southern Division, to the Collector of Kulladghee, No. 687, dated 5th March 1868.

“4. In reference to paras. 4, 5 and 8, I quite concur with Colonel Scott, that in making any repairs to these buildings a more strict adherence to the existing style of architecture should be observed, and the



remarks made by Colonel Scott should be carefully explained to the Sub-Committee of the Beejapoor Municipality entrusted with the petty repairs of these buildings."

"5. The condition of the Assur Mahal as described by Colonel Scott in his 6th para. is, I fear, but too true. However, some petty repairs may be made to it, and by chuppering portions exposed to ruin just before the monsoon leakage might be prevented. This may be done at slight cost and will probably preserve the building for some years*."

"6. I fully concur in Colonel Scott's 7th para. that no temporary residences, storerooms for fodder or shelter for cattle should be allowed within the precincts of the Ibrahim Roza or Mahomed Shah's Tomb. I myself observed that the Moojawur entertained and paid by the Municipality at the Ibrahim Roza, had introduced a whole colony of natives, who by cooking and keeping cattle, &c., were doing much damage to the inner colonnade, and again the fine entrance gate-way (or Naggar Khana) at Mahomed Shah's Tomb was regularly used for sheltering cattle."

"7. I have therefore to request that you will forward copies of these papers to the Assistant in charge of the Beejapoor District, and direct him, with the aid of the Mamalatdar and of the Municipality, gradually, but effectually, to remove all temporary walls and habitations within the enclosures to the Ibrahim Roza and Mahomed Shah's Tomb, giving proper shelter to the Moojawar in charge in some adjacent building."

* This plan of chuppering in buildings before the monsoon should be adopted at Ahmedabad. The closing of open windows or doors in this way may often save a building.

(Signed) A. F. B., Rev. Com.



99. In Government Resolution No. 1221, of 22nd May 1869, General Department, the Government resolved as follows, on a transfer from the Public Works Department Secretariat, No. 313 C. W. 1015, dated 22nd April 1869—returning the letter from the Secretary to the Sir Jamsetjee Jeejeebhoy School of Art, dated the 25th January last, with its accompaniments, containing suggestions by Messrs. Molecey and Griffiths for the conservation of ancient architectural remains in this Presidency, and forwarding one, with enclosure, from the Superintending Engineer, Northern Division, with a copy of the Resolution passed by Government on these papers in the Public Works Department.

“A copy of the letter from the Superintending Engineer, Northern Division, and of its enclosure, and of the Resolution of Government in the Public Works Department, should be forwarded for the information of the Managing Committee of the Sir Jamsetjee Jeejeebhoy School of Art. It will be observed by them that every endeavour is made by the Officers of the Public Works Department to carry out the restorations in the spirit of the original designs. The buildings have, without doubt, suffered severely from neglect and ill usage in past times, and Messrs. Molecey and Griffiths' suggestions evince a very laudable anxiety for their proper preservation.”

“2. A copy of these papers should be sent to the Collector of Ahmedabad, for any remarks he may have to offer on the subject of preserving the architectural remains in his districts.”

“3. Government are not prepared to recommend the appointment of a Visiting Architect, as suggested by Mr. Molecey.”

100. In Government Resolution No. 627 C. W. 1919, of 3rd August 1869, P. W. D., the

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Government resolved on a Transfer from the General Department, No. 1737, dated 23rd July 1869, of a letter from the Collector of Ahmedabad, relative to the repairs of the Mahomedan buildings in his Collectorate, with a recommendation that a grant of Rs. 5,000 be placed at the disposal of the Collector for the above purpose, as follows:—

“It does not appear to be desirable that the Collector and the Executive Engineer should be employed in repairing these buildings. The Executive Engineer is now so employed, and by Government Resolution No. 313 C. W. 1015, dated 22nd April, a sum of Rs. 3,000 has been allotted for the work, which is as much as can be spared from the Public Works Budget of the current year.

And the General Department Secretariat and the Superintending Engineer, N. D. were informed accordingly.

101. In Government Resolution No. 375 C. W. 1261 of 1868, P. W. D., dated 29th May 1868, general orders were passed about the repair and conservation of ancient buildings.

102. In 1871 a letter was addressed by the Bombay Government to the Government of India, No. 4569 of 15th September 1871, regarding repairs to the old buildings at Sarkhej and requesting sanction to the application of the surplus revenue of the village of Makarba in the Ahmedabad district to the restoration and maintenance of the Roza. The Government of India did not approve the proposal, *see* Government Resolution No. 53 of 5th January 1872, and printed correspondence

103. In 1872 Mr. Borradaile proposed that all sums on account of the Roza at Sarkhej be collected and expended through Government Officers. Mr. Rogers remarked in forwarding this letter that the proposal was in direct opposition to the law as contained in Section 22 of Act XX. of



1863, and on this reference Government in the Revenue Department resolved as follows on the 27th May 1872, No. 2557.

“Mr. Borradaile's proposal, contained in paragraph 5 of his letter No. 630, dated 23rd of March 1872, cannot be entertained by Government. The whole question relative to the settlement of religious and charitable endowments is now under consideration in the Legislative Department.”

104. The correspondence quoted gives, I think, a fair idea of what has been hitherto done in Ahmedabad, with reference to the preservation of antient buildings. It exhibits some of the characteristic difficulties which have hitherto prevented Government from dealing successfully with a large and somewhat complicated subject. Some Officers, like Mr. Oliphant, were opposed on principle to the spending of public money on Hindu or Mahomedan places of public worship. Mr. Rogers appeared to have considered the whole subject one of secondary importance. The work he thought was too big to be compassed successfully by any Government agency. Mr. Borradaile spent much labour in discussing with the Executive Engineer, who was responsible for making the repairs. He expressed his constant unwillingness to look after them himself; and he criticised the proceedings of the Executive Engineer who did look after them.

105. It seems to be quite clear that local opinion has not been unanimous, nor local support very keen. Whatever has been done in Ahmedabad must, in justice, be attributed to the influential initiative of Sir Barrow Ellis, and to the cordial support of the Executive Government for the time being. The Government of Bombay has, at various times, taken steps towards portraying and presenting to the public portions of the magnificent architecture with which the Presidency and the territories bordering on it abound. About the year 1856, Captain Biggs and Dr. Pigou



were employed by Government to take photographs at Bijapur, and in Dharwar and Mysore. Subsequently a series of plans and drawings of Bijapur which had been prepared under the superintendence of Captain Hart, were published for the Bombay Government under the Editorship of Mr. James Fergusson; and in 1863-64, Colonel Biggs took for Government a number of photographs of Ahmedabad.

106. In February 1865, a very influential Committee was formed at the instance of His Excellency Sir H. Bartle E. Frere, K. C. S. I., K. C. B., Governor of Bombay, to publish the materials already collected, and to procure additional materials for the purpose of publication, in the form of a comprehensive series of volumes on the architectural antiquities of Western India. Mr. Premchund Roychund, a Jain and Native of Gujarat, took under his patronage two volumes. Mr. W. Wordsworth, Principal of Elphinstone College, was a member of Sir Bartle Frere's Committee, and he is the only European member of that Committee who is left in Bombay.

107. The volume entitled, "Architecture of Ahmedabad" containing Colonel Bigg's series of photographs with a historical and descriptive sketch by the Honourable Sir T. C. Hope, K. C. S. I., and C. I. E., of the Bombay C. S., and with architectural notes by Mr. James Fergusson, F. R. S. and M. R. A. S., was produced under these auspices, and was published by Murray in 1866.

108. This work and series of photographs first drew prominent attention to Ahmedabad, and to the subject of Western India Architecture at the time of the Paris Exhibition of 1867; and in the following year, at the instance of the Science and Art Department, a representation was made by the British Government to the Government of India to conserve and record the most remarkable of the antient monuments throughout the whole country.

After sanction was given to the formation of



Survey parties for Bengal, Madras, Bombay and North West Provinces, and ultimately the appointment of Archæological Surveyors under the Government of India and under the Government of Madras and Bombay was agreed to. This brief retrospect shows the circumstances under which public attention has been recently directed to the remarkable remains in Ahmedabad, and the great importance of taking such steps as may be necessary to preserve these remains from further injury.

109. The subject, I may observe, is important, not merely to educated Englishmen but to men of science. It concerns Europe and all seats of Oriental learning.

110. Year by year an increasing number of European visitors stop at Ahmedabad to examine these Mahomedan remains.

111. During the short time that I was recently acting as Collector, I had the pleasure of acting as *cicerone* to* three distinguished foreigners who were all deeply interested in the buildings shown to them. In this connection I may also invite attention to the interesting letter recently addressed by M. Gustave LeBon, an eminent French archæologist, to the Paris paper *Le Temps*. A translation of this letter was published in the *Bombay Gazette* of 12th January 1886. As this letter is of much interest and the allusions to Ahmedabad most pertinent to the subject of this paper, I append a copy of the translation in extenso under Appendix G. Without concurring in all the pungent strictures of M. Gustave LeBon, I am glad to record this additional and impartial testimony to the importance of the Ahmedabad series of buildings. But notwithstanding all that has been written by Sir Barrow Ellis, K. C. S. I.; the Hon. Sir Theodore Hope K.C.S.I., C.I.E.; the late Dr. Fergusson, F.R.S., and M. R. A. S.; Major Cole, R.E.; Dr. Burges, C.I.E., and others,

* Count A. de Gubernatis, Sanscrit Professor at Florence; Count Albini, and Professor R. Garbe of Königsberg.



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it is unfortunately notorious that, with the exception of Sarkhej, Shah Alam, Rani Asni's mosque and one or two others, the antient buildings and premises in Ahmedabad are, as a class, shamefully neglected by the Mahomedan Punchayet and the people in whose charge they are. If, therefore, it be considered that these antient monuments are worth preserving, immediate steps should be taken by Government to place the subject on a proper footing, and to ensure, for the future, proper custody and sufficient protection. How this can best be done with reference to all the important considerations above mentioned, will now be considered.

PART II.

Proposals for the proper custody and conservation of the antient buildings in and around Ahmedabad.

112. Bearing in mind the state of the law (Act XX. of 1863, S. 22) and the existing arrangements for the management of these ancient buildings, which consist for the most part of mosques and rozas, it seems to be essential that the Government should adopt one of two courses. It should either take powers to compel the local Mussulman Punchayet and the people who have charge thereof, to take proper steps for the maintenance and conservation of these buildings and their premises, or it should take powers to set aside the Punchayet and the other people and do whatever is necessary through its own officers. I apprehend that there will be little doubt that the second course is the best of the two.

113. In the first place, the Mussalman Punchayet is absolutely unable, even if it were willing, to undertake the necessary arrangements. The Mussulmans of Ahmedabad are, as a class, extremely poor, and even their leading men such as the

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Kazi of Astoria and Shapur, the Padshahi Dewan, Moosa Mia of Shah Alam, and others, are almost all of them in debt, and otherwise unfitted to manage beneficially the very important and valuable public works which are the subject of this paper.

114. The encroachments and spoliation which have taken place at the hands of the Mussulmans, some of them influential and men of position can almost all be traced to pecuniary embarrassments, and to the entire absence of control by the members of the Punchayet, whose names are as marginally stated at the present time.

115. For this absence of control the members of the Punchayet are not, in my opinion, altogether responsible. As pointed out by the Bombay Government in 1861, the Punchayet itself has no legal basis and, as a necessary consequence, no legal powers to exercise any real authority: it was recently decided by the High Court that they have no *locus standi*. Any person who might choose to dispute their powers could apparently drag them into Court; and hence it excites little surprise that the Punchayet has hitherto declined to accept any responsibility whatever. The only wonder is, that, under these circumstances, far more injury and spoliation have not taken place.

116. The mosques themselves have been to some extent protected by the religious sentiment attaching to them; but the adjoining premises have in nearly all cases been appropriated by squatters, or sold out and out to the neighbouring residents, either Mussulman or Hindu.

117. Bearing then in mind the fact (1) that the existing Punchayet has no legal basis; and (2) that the cost of repairs and maintenance must be borne almost entirely by Government, it seems to be essentially necessary that the Government should take legal powers to assume formal charge of these antient buildings, and to do whatever is neces-



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nary towards their efficient maintenance and protection. At present neither the Government, nor its officers, have any legal powers to prevent encroachments or eject trespassers, and all the officers who have occupied the position of Collector during the last twenty years, have had cause to regret their entire want of legal authority. In this connection I would invite attention to the recent correspondence ending with G. R. No. 1044 of 19th March 1886, General Department, relating to Kutub Shah's Mosque. All officers whom I have consulted are unanimous that legal powers of some kind are necessary, in order to enable Government to deal successfully with a difficult subject. I do not imagine that legislation, if framed on wise lines, would provoke much local opposition. The preservation and restoration of antient religious buildings is, I understand, usually regarded with approval by the Mussulman community as a religious work *per se*; and although the ignorant and the interested classes may possibly at first misconstrue the motive with which the Government interferes for the protection of these antient mosques, there is little fear of any local opposition being shown, provided that the general question of "wakoo" alienation, be not directly raised.

118. If it be conceded that legislation is necessary, there will probably be little difference of opinion about the general nature of the provisions required. The Government must take powers—

(a). To assume effective charge of these buildings and premises;

(b). To enquire into the title of all squatters, and if necessary to eject them; and

(c). To appoint, on such terms as may be considered desirable, recognised custodians for each building, or a group of buildings.

119. It will be matter for careful consideration whether the requisite powers can best be provided by an addition to Mr. Naylor's draft bill already

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referred to, or by a separate Act. Personally, I am in favour of a separate Act framed on the general lines of Sir John Lubbock's Act for the preservation of antient monuments in England. I do not admit that the local Mussulman Punchayet or the people who have constituted themselves owners of the buildings, have any superior claim to the custody and management of these antient mosques and rozas, merely because they were built by Mussulmans. These antient buildings are, in the strictest sense, public property, and can only be properly managed in the public interest by Government which supplies the necessary funds.

120. In addition to the proposed legislation some definite policy must be decided on, for the future management and conservation of the buildings in question. The essential desiderata are, I conceive, as follows :—

1. That each building, or group of buildings, requiring preservation should be provided with a recognised custodian, who should be remunerated from the public treasury on the cheapest terms consistent with the due performance of the duties required of him.

2. That an annual grant for petty repairs to these buildings be placed at the disposal of the Collector, to be expended by him in consultation with the Executive Engineer of the district.

3. That the question of restoration be kept entirely distinct from the question of maintenance or petty repairs, and that no expenses for restoration be incurred without the consent of the Archæological Surveyor.

4. That, as suggested by Dr. Burgess in his letter to Government No. 61, of 22nd February 1884, an intelligent official caretaker should be appointed for the supervi-

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sion and protection of all the Ahmedabad buildings that may be entrusted to his charge.

121. This appointment should, I think, be held by an intelligent Overseer of the Public Works Department, whose services should be placed at the disposal of the Collector. To ensure efficient service the appointment should be for a limited period, and be subject, if desirable, to renewal.

122. The duties of the official caretaker would consist— (a) in carrying out the petty repairs entrusted to him by the Collector and Executive Engineer; (b), in constantly visiting and inspecting the buildings in his charge, reporting encroachments, preventing thefts of materials, &c.; and (c), in generally supervising the local custodians, and in carrying out by all legitimate means the object of his appointment.

123. The work of petty repairs, removal of vegetation, collection and storage of carved stonework which now, near many of the mosques, lies strewn about on every side and construction of suitable fences, &c., in connection with a large number of buildings situated over an area of many miles, would, if properly done, be ample employment for an active man throughout the year. As the duties of official caretaker would bring him into constant relations with Mussulmans of all classes, the appointment should be given to a man of tact and standing, and by preference to a Mussulman, who, if he entered into the spirit of the work, would be able to remove many misconceptions.

124. I entirely agree with the views expressed by Dr. Burgess in the letter which is quoted in the preamble to Government Resolution, No. 47 C. W. 116 of 29th January 1884, Public Works Department. The work of conservation or maintenance ought, in my opinion, to be kept perfectly distinct from that of restoration. The latter is a question for experts alone, and, as shown by the correspondence relating to Syad Usman's Masjid, it not



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unfrequently happens that experts disagree. Again, the work of restoration is by the nature of the case extremely costly, and many persons will be inclined to agree with the opinion expressed by the Superintending Engineer, Northern Division, in the Government Resolution above quoted, that the Officers of the Public Works Department have, as a class, neither the training, nor the requisite experience to restore antient monuments in the sense of reproducing, in cut stone carving, facsimiles of the original work.

125. It is notorious in England that the abstract propriety of attempting to reproduce facsimiles of antient work is, in artistic and archæological circles, hotly disputed. The correspondence which took place in the *London Times* a few months ago relating to the restoration of St. Alban's Abbey in Hertfordshire, sufficiently illustrates what I mean.

126 I do not intend by these remarks to reflect on the work done at Ahmedabad by Major Cruickshank, R.E., and his predecessors; but, apart from all other objections to the work of restoring antient buildings, I feel strongly the truth of Dr. Burgess' remarks that there are in and around Ahmedabad a number of the very finest and, historically, the most interesting tombs and mosques, which might all have been conserved, for many years, to come out of the money allotted for the restoration of this single mosque (Syad Usman's), which, *pace* Major Cole, R.E., is by no means one of the most important in the Ahmedabad series. This mosque is situated about a mile from Ahmedabad, across the river Sabarmati, in a deserted place where supervision is difficult and few visitors go. Bearing in mind the number of city mosques of a more important character that are constantly visited, it is matter for regret that so much public money should have been spent on Syad Usman's mosque. I am humbly of opinion that, for the present purpose, the work of *restoring* antient buildings should be regarded as

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entirely secondary, and that no more public money should be spent upon costly works of this kind until complete arrangements have been made for the due maintenance and protection of the series of important monuments mentioned in the Appendix B, Class III. In appointing custodians for each public building under Government control, the following principles should be kept in view.

127. It is by no means necessary that a monthly salary or "nemnuk" should be provided at the public expense for each custodian appointed. *remamuk*

128. In many cases it will be found convenient to employ for this purpose the person who is locally recognised as the "Mujáwar," or is otherwise lawfully interested in the mosque or premises, provided that he lives on the spot, and is able and willing to perform the duties expected of him to the satisfaction of the Collector, or his Deputy.

129. If the person so employed have any other occupation, he will probably be glad to undertake the duty for a small annual gratuity, which might range from Rs. 10 to Rs. 50 per annum according to the size and importance of the building and the amount of work required to be done in connection with petty repairs, keeping the place clean, &c. These gratuities should be paid annually, or a moiety twice a year, after report and inspection by the official caretaker.

130. The custodians would be Government servants, and the gratuities in cash would be the recognised reward for an important public service which is worth paying for.

131. With a little tact and judicious arrangement, custodians could probably be appointed for all the Ahmedabad buildings requiring preservation at the expense of a few hundred rupees a year.

132. It will be borne in mind that the current expenses of these mosques and rozas, such as resident mujawar, oil (divabuttee), petty repairs,



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&c., were in native times defrayed, mainly, (1) by anniversary or "ooras" allowances paid by the State; (2) by cash allowances for oil, lighting, &c. (divabuttee) also paid by the State; and (3) by private subscriptions by the faithful for any special purpose.

133. The allowances from the public treasury were largely reduced under the rules framed for the cash alienation settlement.

134. Many of the recipients had no lawful claim to the allowances at all. Many died, leaving no heirs, &c., &c., and their places in some cases were taken up by self-constituted heirs.

Thus, in one way or another, several cash allowances which were intended directly or indirectly for the support of the mosque and the daily service connected with it, lapsed to Government, and while the public treasury has gained, full effect was given to the declared policy of disconnecting public officers, as far as possible, from any concerns of mosque, temple, or other "devasthan."

135. If this account be historically correct, the remuneration now proposed for the custodians of ancient buildings in Ahmedabad may be regarded as in lieu of the old "ooras" and "divabuttee" allowances which were swept away by the alienation settlement. The preservation and proper custody of the magnificent buildings at Ahmedabad will, I think, be cheaply purchased, at an expenditure of a few hundred rupees a year.

136. The expediency of providing in the Public Works Department budget a substantial annual sum for the purposes of petty repairs and all minor expenses, in connection with the maintenance and proper protection of these ancient buildings, needs no justification. The amount to be annually provided for this purpose is a matter of detail, to be settled by the Collector and Executive Engineer in consultation. The methodical treatment of these buildings now contemplated, will probably, for the first few years, entail a

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larger expenditure in petty repairs than has hitherto been considered necessary. As soon as the Collector reports that all the buildings are in a satisfactory condition and suitably provided for, the grant can be proportionately reduced.

137. The expediency of appointing for Ahmedabad a permanent official caretaker has been briefly alluded to above, and I understand from Government Resolution No. 139, C. W. 298, of 29th February 1884, Public Works Department, that the expense of this appointment has already been sanctioned. But no action has, I learn, yet been taken by the local authorities, and I trust that this memorandum will be the means of attracting prominent attention to the matter.

138. If the Bombay Government are pleased, for the reasons shown in this paper—

(1), to pass a short Act taking power to act effectually for the protection of these antient buildings ;

(2), to sanction the appointment of recognised custodians for each important building, or group of buildings ;

(3), to sanction the appointment of an official caretaker for all the Ahmedabad buildings in Government charge ;

and (4), to provide in the Public Works Department budget a substantial annual sum for petty repairs to these buildings—

I think that the object at heart will be sufficiently attained, and there will be no longer any fear that these magnificent remains will be allowed to perish and go to decay before our eyes for want of a little intelligent organization.

139. I may add that the Ahmedabad Municipality will doubtless be willing to co-operate heartily with Government in the preservation of these antient buildings. When once the legal position of these buildings and their premises has been defined by legislation as suggested in this paper, the Municipality might be invited to frame suitable



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bye-laws to prevent encroachments, or any improper use of the tombs and buildings. I deprecate any proposal to hand over charge of these public buildings to the local Municipality. The subject is one which requires, for obvious reasons, to be delicately treated; and there is no person except the Collector whom all parties will trust in dealing with public property to which much sentiment attaches.

140. There are of course, many additional points of detail which will have to be thought out and provided for before a complete working scheme can be suggested, but I have indicated above what appear to me to be the main points, and if this memorandum be the means of enabling Government to take some effectual action in the matter, I shall be well satisfied.

A. W. CRAWLEY-BOEVEY,
Bombay Civil Service,
Late Acting Collector of Ahmedabad.

Broach, July 1886.

P. S.—Since the foregoing was in type there appeared in the Indian daily papers a review of the History of Gujerat by the late Sir Edward Clive Bayley, K. C. S. I., founded on the *Mirat-i-Sikandari*, recently published. The writer of this review is unknown to me; but the allusions to Ahmedabad are interesting and valuable, and a copy of the review may, I think, appropriately be inserted as an appendix (H) to this report.

A. W. CRAWLEY-BOEVEY,
Bombay Civil Service.

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Appendix A.

AHMEDABAD INDEPENDENT DYNASTY 1411 to 1572.

LIST OF REIGNING SOVEREIGNS.

1. Zufar Khan, Governor of Gujarat, threw off allegiance to Emperor of Delhi, and formally invested his son, Tatar Khan, with sovereignty of Gujarat, under the title of Nasir-ud-din Muhammad Shah I. 1408 d. 1404
2. Zufar Khan, father of Tatar Khan, succeeded as Muzafar Shah I. 1407... d. 1410
3. His grandson, Ahmad Khan, son of Muhammad Shah I., succeeded with title of Nasir-ud-dunya, Wa-ud-din Abul Fateh Ahmad Shah, commonly called Ahmad Shah I., founder of Ahmedabad, succeeded 1411..... d. 1441
4. His son, Muhammad Shah II., succeeded with title of Gheias-ud-dunya Wa-ud-din, also styled Zerbaksh or "Gold-bestower," succeeded 1441..... d. 1451
5. His son, Jalal Khan, succeeded with title of Kutb-ud-din Shah, succeeded 1451 d. 1459
6. Daud Shah, son of Sultan Ahmed Shah, and uncle of the last Sultan succeeded but was soon deposed, succeeded 1459..... dep. 1459
7. Fateh Khan, the son of Muhammad Shah II., son of Ahmad Shah, by Bibi Moghlai, and half-brother of Sultan Kutb-ud-din, succeeded with title of Mahmud Shah, commonly known as Mahmud Shah (Begara), succeeded 1459 ... d. 1511
8. Succeeded by his son, Khalil Khan, the son of Rani Hirabhai, with title of Muzafar Shah II., succeeded 1511..... d. 1526
9. Succeeded by his son, Sikandar Shah, who reigned only a few months succeeded 1526..... d. 1526
10. Nasir Khan, brother of Sikandar Shah, succeeded with title of Mahmud II., succeeded 1526..... d. 1526
11. Bahadur Khan, his brother, succeeds with title of Bahadur Shah, succeeded 1526 d. 1536
12. Succeeded by his nephew, Muhammad Shah Asiri, who died shortly after his accession d. 1536
13. Succeeded by Muhammad Khan, son of Latif Khan, brother of Bahadur Shah, with title of Muhammad Shah III.1536—1554
14. Succeeded by Ahmad Shah, a descendant of the stock of Ahmad Shah I., who was proclaimed king, by title of Ahmad Shah II.1554—1561
15. Succeeded by a youth, who was set up by Itimad Khan as Muzafar Shah III..... 1561 to 1572

NOTE.—The particulars given are from Lieut.-Colonel Watson's History of Gujarat, (1873).



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Zafar Khan, Governor of Gujarat, threw off his allegiance to the Emperor of Delhi 1403, succeeded his son as 2nd king, with title of Muzafar Shah I., A.D. 1407. d. "at close of month of Safar A.H. 813" circ. 10th June 1412 (Mirat-i-Ahmedi by Colonel Watson). Aliter Rasmala p. 251, which gives date of death, 27th July 1411.

Tatar Khan (Muhammad Shah I.) 1st king of Gujarat (1403-1404) buried at Patan.

Ahmad Khan (Ahmad Shah I.), founder of Ahmedabad, 3rd king (1411-1441), d. Hij. 845, A.D. 1441, (Mirat-i-Ahmedi and Colonel Watson). Aliter Rasmala p. 270, which gives date of death 4th July 1443, buried Jumma Mosque, Ahmedabad.

Muhamad Shah II., 4th king, (1441-1451) died 1451, buried Jumma Mosque.

Da'ud, 6th king, dep. 1459, *brother Shams Khan Bnd of Nagur*

= Moghlai Bibi.

Jalal Khan (Kutub-ud-din Shah), 5th king (1451-1459), died 1459, buried Jumma Mosque.

Futteh Khan (Mahmud Shah I. Begara), 7th king (1459-1511), died 3 Ramzan, Hij. 917, A. D. 1511, buried Sarkhej.

brother Shams Khan Bnd of Nagur
son of Ahmad Khan
brother of Jalal Khan
 Ahmad (eldest son, Watson's Hist. p. 43).

Rani Hirabai=

Rani Asni=

Ahmad (eldest son, Watson's Hist. p. 43).

Khalil Khan (Muzafar Shah II.), 8th king, (1511-1526).

Abu Bakar Khan, (Gaz. p. 269, note).

Sikandar Shah, 9th king, 1526.

Nasir Khan (Mahmud Shah II.), 10th king, 1526.

Bahadur Shah, 11th king, 1526-1536.

Latif Khan.

deceased 3 Aug 1526

deceased 3 Aug 1526

Chand

Muhammad Khan (Muhammad Shah III.), 13th king, (1536-1554).

Bahadur Shah, 11th king, died 1536, and was succeeded by his nephew (sister's son) Mahomed Shah Asiri, who died shortly after his accession. He was succeeded by Muhammad Khan, son of Latif Khan, brother of Bahadur Shah, who reigned till 1554. Ahmad Khan, a supposititious son, succeeded and reigned from 1554 to 1561. Muzafar Khan, another supposititious son, succeeded, and reigned till 1572, when Ahmedabad was surrendered to the Emperor Akbar, and the independent dynasty came to an end.

A. W. CRAWLEY-BOEVEY,
 Bombay Civil Service,
 Late Acting Collector of Ahmedabad.

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Appendix B.

Classified List of Ancient Public Buildings in and around the City of Ahmedabad, prepared in accordance with Bombay G. R. No. 4539, of 8th December 1883, General Department.

The following abbreviations should be noted :—

(Gaz.) means the Official Gazetteer relating to Ahmedabad.

(Hope's A.) means "Architecture of Ahmedabad," with historical sketch by Sir T.C. Hope, C.S., and architectural notes by James Fergusson, F.R.S. and M.R.A.S. Published by John Murray. London, 1866.



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No.	Name and locality of building.	Date or period.	Printed authorities.	REMARKS.
Class I.—Secular Buildings.				
1	City Walls and Gates	First built by Sultan Ahmed in 1412; strengthened by Sultan Mahomed Begarra in 1486; restored in 1832.	Gaz. p. 267	In charge of Ahmednagar Municipality.
2	Citadel, or Bladar	Cire. 1412	Gaz. p. 275	Do.
3	The Tin Darwaza, or Triple Gateway ..	Temp. Sultan Ahmed I. (1411 to 1443), 1636.	Gaz. p. 273	Do.
4	Azam Khan's Palace	Temp. Delhi Viceroy's 50th May 1637 (Tablet).	Gaz. p. 274 .. Hope's, A., p. 63.	Now used as District Jail. In charge of Government. For tablet inscription see p. 237 of Dr. Burgess' Revised List (1885.)
5	Shahi Bagh	1622 Temp. Delhi Viceroy's	Gaz. p. 283	Built by Shah Jehan, Viceroy of Ahmednagar (1616-1622). The main building is in charge of Government, and is used as the official residence of the District Judge. The subsidiary building known as "Chota Shahi Bagh" was the zenana or ladies' palace. It is now the official residence of the Superintendent of Police.
6	Gaekwar's Haveli	Cire. 1738	Gaz. p. 277	Used as an Arsenal. In charge of Military Department of Government.
Class II.—Tanks, Wells, and Irrigation Works.				
1	Hanz-i-Kutub, or Kankaria Lake	Completed 1451	Gaz. p. 285	This tank is said to have been completed by Kutub-ul-din, son of Sultan Mahomed Shah, in 1451, and during his father's life-time. Kutub-ul-din succeeded his father as Sultan in the same year, and reigned till 1459.
2	Malik Shaban's Tank (Rukhmal)	Cire. 1452	Gaz. p. 285.	
3	Sarkhej Tank	Temp. Sultan Mahomed Begarra 1459 to 1511.	Gaz. p. 291.	
4	Batwa Tank	Do. do.	Gaz. p. 297.	

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5	Dada Harir's Well (Asirwā) ...	1485, Temp. Mahomed Begarra 13th March 1491 (Tablet).	(Gaz. p. 282 Hope's, A., p. 58.	For tablet inscription, see p. 253 of Dr. Burgess' Revised List (1885).
6	Mata Bhawani's Well	Dynasty of Sidh Raj (1094-1143) King of Ahilwada.	Gaz. p. 282 Ras Mala 198.	This well is supposed to be the only remnant of the old city of Asirwal of Kurunavati. It is popularly supposed to be the work of the five Pandava. It is perhaps contemporaneous with the Mansur Tank at Virangam and the Mulav Tank at Dholka, both of which belong to the dynasty of Sidh Raj.
7	Adalaj Well	1499, Temp. Mahomed Begarra.....	Ras Mala 265	Built by Rooda Bani, wife of Veersing Wagbela, Lord of Kalol. For inscription, see p. 294 Dr. Burgess' Revised List (1885).

Class III.—Religious Buildings.

Part I.

Temp. Sultan Ahmed Shah I.—(1411 to 1441)

1	Haibat Khan's Mosque (Jamalpur)	Circ. 1414.....	(Gaz. p. 270 Hope's, A., p. 40-4.	Essentially different in style from all the later mosques; and undoubtedly one of the earliest in Ahmedabad.
2	Sultan Ahmed Shah's Mosque (Bhadar) ..	1414	Gaz. p. 276 Hope's, pp. 39-40, 181, p. 21.	Built by Haibat Khan, one of Sultan Ahmed Shah's nobles. For date, see marble slab and inscription in Gaz. p. 276; built by Sultan Ahmed Shah I.
3	Syad Alam-ud-din or Alam Chishti's Mosque (Khanpur).....	Circ. 1420. (Gaz. 281 15(9) (Tablet).	Gaz. p. 278 Hope's, A., p. 41.	Built by Abu Bakar Husaini. For tablet inscription, see Dr. Burgess' Revised List (1885), p. 245. It would appear from this inscription that the mosque was built or restored 26th Oct. 1509.
4	Malik Alam's Mosque, near Shah Alam, in village of Dani Liura	1422	Gaz. p. 285 Hope's, A., p. 41.	Built by Malik Alam bin Nurkubir, styled Wazir-ul-Mamalik, one of Sultan Ahmed's sons-in-law.
5	Jumma Masjid, Maneek Chok	1424	Gaz. p. 271 Hope's, A., p. 43.	Built by Sultan Ahmed Shah I. For tablet inscription, see p. 255 of Dr. Burgess' Revised List (1885).
6	Mausoleum of Sultan Ahmed Shah I., Maneek Chok.	Circ. 1440	Gaz. p. 272 Hope's, A., p. 47.	Contains the tombs of Sultan Ahmed I., d. 1443; of his son Sultan Mohamed, d. 1451; of his grandsons Jalal Khan, d. 1461, and Sultan Kutub Shah, d. 1459, and of Sultan Ahmed Shah II., d. 1569. For tablet inscriptions, see pp. 243 and 250 of Dr. Burgess' Revised List (1885).
7	Rani's Hajira, or Mausoleum of Sultan Ahmed's Queens (Manek Chok)	Circ. 1440	Gaz. p. 272..... Hope's, A., p. 47.	Contains tombs of Moghlai Bibi, mother of Sultan Mahmud I. Begarra and other Royal ladies.
8	Sidi Syad's Mosque (Bhadar).....	Date unknown, but attributed to close of Sultan Ahmed Shah's reign. Circ. 1441.	Gaz. p. 27 Hope's, A., p. 46.	Used as the public office of Mamutdar of Daskroli; remarkable for the beautiful pierced stone window, which are said to be unrivalled of their class in India.

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No.	Name and locality of building.	Date of Period.	Printed authorities.	Remarks.
<i>Temp. Sultan Muhammad Shah II.—1441 to 1451.</i>				
9	Mosque of Kutub-ud-din (near Delhi Gate).	1446	Gaz. p. 279 Hope's, A., p. 5086	Built by Kutub-ud-din, afterwards Sultan, during the reign of his father Sultan Mahomed. See tablet inscription at p. 245 of Dr. Burgess' Revised List (1885). This inscription is said to have been taken from some other mosque.
10	Mausoleum of Imamshah and other Rozas at Pirana.	Circ. 1450	Gaz. p. 287	Built by Imamshah Syad.
<i>Temp. Sultan Kutub-ud-din 1451 to 1459.</i>				
11	Malik Shahab's Mosque, known as Huzur-i-shah (Salapora Road, near Karaj).	1452	Gaz. p. 274	Date has been ascertained from tablet inscription. The custodians receive from Government an annual sum of Rs. 28. It is in bad repair, and much neglected, built by Shahab, son of Julifa Sultan, who had the title of Lord Chamberlain <i>Iwad-ul-Mulk</i> . (See tablet.)
12	Tomb and Mosque of Sheikh Ahmed Khattu Ganj Baksh at Sarkhej.	Begun 1445 by Sultan Mahomed, and completed 1451 by Sultan Kutub-ud-din. (Hope's, A., p. 48) Rani Rajbai's Tomb 30th Oct. 1590 (Tablet.)	Gaz. p. 291 Hope's, A., p. 48	This well-known group of buildings is supported by the endowment described in the report. Much public money has been spent by Government in repairs and restoration. Sultan Mahomed Begarra, Sultan Muzaffar II, and his wife Rani Rajbai, are all buried here. For tablet inscription Rani Rajbai's tomb, see Dr. Burgess' Revised List, p. 248.
13	Tomb and Mosque of Burhan-ud-din Kutubul Alum, the Saint of Batwa, d. 1452. (Batwa.)	Circ. 1452	Gaz. p. 267 Hope's, A., p. 52.	The buildings composing the Batwa group are of various dates commencing from 1452. For tablet inscriptions, see Dr. Burgess' Revised List, pp. 261-262.
14	Tomb of Darya Khan (near Shahi Bagh)	1453	Gaz. p. 284 Hope's, A., p. 51.	No mosque attached. Built by Darya Khan, one of Mahomed Begarra's ministers.
15	Tombs of Azum and Mozum Khan (on Sarkhej Road.)	Circ. 1457	Gaz. p. 291 Hope's, A., p. 52.	No mosque attached, deserted, and in bad order. Azum Khan and Mozum Khan were two strangers from Khurāsān, who are believed to have been the architects of Sarkhej.
<i>Temp. Sultan Mahmud I.—Begarra (1459 to 1511)</i>				
16	Tomb and Mosque of Syad Usman, (Usmanpur.)	1459	Gaz. p. 234 Hope's, A., p. 54.	Built by Sultan Mahomed Begarra.
17	Mosque of Miya Khan Chishti (near Chhoti Shahi Bagh, on bank of Sabarmati.)	1465	Gaz. p. 234 Hope's, A., p. 54.	Converted into a private residence, and rented to B. B. and C. I. Railway Company by the Kani of Shahpur. Built by Malik Maksud Vazir, brother of Malik Bahad-ud-din, for Miya Khan Chishti.

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18	Mosque of Mulla Khan, (Ghikanta) .. 8 p. 1004	1465 (Gaz.) 13th May. 1492. (Tablet inscription).	Gaz. p. 279 Hope's, A., p. 55	Built by Jamal-ud-din, Mubarriz Khan, Governor of Ahmedabad (1471) under Sultan Mahomed Begarra. The correct date of this building, one of the most beautiful in Ahmedabad, has been ascertained from the tablet inscription, a copy of which is given at p. 248 of Dr. Burgess' Revised List.
19	Mosque and Tomb of Achhut Bibi (Multaipur-ka-Ada), Kazipur. 11.10	1469. 19th Oct. 1472. (Tablet).	Gaz. p. 284 Hope's, A., p. 56	Built by Hajji Malik Bahadur-din entitled Imdad-ul-Mulk, one of Sultan Mahomed Begarra's Ministers, for his wife Bibi Achhut Kuki. For tablet inscription see Dr. Burgess' Revised List, p. 248.
20	Mosque and Tomb of Shah Alam, (Dani Limra). p. 23 no. 2. 1.7.19	1475	Gaz. p. 286 Hope's, A., p. 50	The buildings composing this well-known group are of various dates. Much repair and restoration have been made within the last 20 years. The group of buildings are supported by a valuable landed endowment, the particulars of which are described in the report. For inscriptions, see pp. 250 and 260 in Dr. Burgess' Revised List, (1885).
21	Mosque of Dastur Khan, (Astoria, Elephant Road). p. 23 no. 2	1486	Gaz. p. 270 Hope's, A., p. 57	Built by one of Sultan Mahomed Begarra's Ministers:—"The Malik Ghani Khisa-zad who has received from his august majesty and the high shelter (of the people) (the title of Dastur-ul-Mulk." (See tablet inscription in Gaz. note 2 of p. 270, and p. 244 of Dr. Burgess' Revised List 1885.)
22	Sidi Bashir's Mosque (near Railway Station). p. 23 no. 2	Date unknown, but attributed to this period Temp. Mahomed Begarra.	Gaz. p. 267 Hope's, A., p. 55	Built either by Sidi Bashir, or by Malik Sirang or Sarang, one of Sultan Mahomed Begarra's nobles.
23	Railway Station Mosque	Date unknown, but attributed to close of Mahomed Begarra's reign. Circ. 1511.	Gaz. p. 267 Hope's, A., p. 57	Mosque has disappeared; but the minarets remaining are the tallest in Ahmedabad.
24	Malik Sarang's Masjid and Rani Bibi's Roza, known as Queen's Mosque and Tomb (Sarangpur). p. 23 no. 2	Date uncertain, but attributed to close of Mahomed Begarra's reign. Circ. 1511.	Gaz. p. 269 Hope's, A., p. 56	This mosque is called in Melville's Survey (1824) Malik Sarang's Masjid, and it is not known why the name has been changed. The Roza contains the tomb of Ranees Beejee, probably the wife of Malik Sarang (Sarang.)
25	Musa Sahag's Mosque, (on Camp Road). p. 23 no. 2	5th Oct. 1690. (Tablet)	Gaz. p. 281	Of no architectural importance. Said to have been built by Musa Sahag, a celebrated Saint (Auliya). Temp. Sultan Mahomed Begarra. For strange story connected with this mosque, see Gazetteer. p. 281. The followers of Musa Sahag to this day wear women's clothes and nose rings. For tablet inscription see p. 252 of Dr. Burgess' Revised List (1885).
Temp. Sultan Mozaffar II.—(1513 to 1526.)				
26	Mosque and Tomb of Rani Asni, otherwise called Rani Saapree (Astoria, Elephant Road). 5	1514	Gaz. p. 269 Hope's, A., p. 45	The date of this mosque is established by the inscription tablet quoted in note-1 p. 269 of the Gazetteer. The date attributed by Hope and Fergusson is Circ. 1491. Built by Rani Asni, mother of Abu Bakar Khan, son of Mahmud Shah (I) Sultan. See transcription of original inscription at p. 244 of Dr. Burgess' Revised List (1885).
27	Mosque and Tomb of Rani Rupiawati, otherwise called the Queen's Mosque. (Mirzapur.)	Date unknown, but attributed to same period as Rani Asni's mosque, A. D. 1514.	Gaz. p. 278 Hope's, A., p. 45	Mosque lately repaired by the Executive Engineer at the cost of Government.

X. B.—It will be noticed that at this point there is a remarkable hiatus in the dates; none of the well known buildings having been apparently constructed between 1514 and 1561 towards the close of the Ahmedabad dynasty.



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No.	Name and locality of building.	Date or period.	Printed Authorities.	REMARKS.
<i>Temp. Sultan Ahmed II.—(1534 to 1561.)</i>				
28	Mosque of Baba Lului.....	Circ. 1561	Gaz. p. 290 Hope's, A., p. 63	Built by Baba Lului, or Baba Muhammed, a pearl merchant. For tablet inscription, see p. 263 Dr. Burgess' Revised List, (1885.)
<i>Temp. Sultan Muzaffar Shah III.—(1561 to 1572.)</i>				
29	Mosque of Mahomed Ghous Gwaliori, or Ektoda Masjid, (Sarungpur.)	1577-79. 1562.	Gaz. p. 269 Hope's, A., p. 61	Called in Melvill's Survey, 1824 "Dowlat Khan's Masjid."
30	Kazi Mahomed Chisti's Masjid, commonly called the Shapur Mosque (Shapur.)	1577-79. 1563.	Gaz. p. 279 Hope's, A., p. 61	Built by Shaikh Husain Mahomed Chishti. For tablet inscription, see p. 230 Dr. Burgess' Revised List, (1885.)
N.B.—The independent dynasty of Ahmedabad came to an end with the conquest by Akbar in 1572; and of the more important of the Ahmedabad buildings the Shapur Mosque is the latest illustration.				
<i>Period of Delhi Viceroys 1572 to 1577.</i>				
31	Tomb of Mir Abu Turab	Circ. 1580	Gaz. p. 290 Hope's, A., p. 62	Built by Mir Abu Turab, a nobleman who had much to do with the settlement of Gujarat, under the Emperor Akbar.
32	Tomb and Mosque of Shah Wazih-ud-din, (Khanpur.)	1606-1609.	Gaz. p. 278 Hope's, A., p. 64	Built by Syad Murtaza Khan Bukhari, 11th Viceroy of Ahmedabad.
33	Mosque and Tomb of Shujat Khan, (Mirzapur.)	1693-96. 14th July 1701. (Tablet in Roza)	Gaz. p. 278	Known to Europeans as "the ivory mosque," and specially noticed in Forbes' Oriental Memoirs. For tablet inscription, see p. 246 Dr. Burgess' Revised List.

NOTE.—The tomb and mosque of Shah Wazih-ud-din is the latest in date of all the buildings photographed by Colonel Diggs and described in Hope's "Architecture of Ahmedabad."

PART II.

List of additional Mosques and Tombs in and near the City of Ahmedabad, deserving of preservation. Scarcely any of these buildings have been described in any of the printed authorities; and most of them are unknown to historical or archaeological enquirers.

N.B.—The probable date or period of the buildings mentioned in this Part II. of this list will have to be determined by experts. The notes given in the following columns are mere suggestions.

1	Mosque and Tomb of Sakar Khan, (Khanpur.) (See photograph.)	Period of Ahmed Shah I, (1411 to 1443).		A remarkable cut-stone mosque, trabecate and massive. No minarets nor arches, nor external ornament. It is used for public service, and is well looked after. Sakar Khan's tomb is of marble, under a handsome cut-stone canopy. It is out of repair, and is separated from the mosque by a number of houses built between.
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12	Pir Masjid (Jamalpur) (See photographs 1 and 2.) 10 p. 2/24			Stone-built, 5 domed mosque, remarkably broad in width and narrow in depth; trabeate type, plain minarets at each end, no external ornament. Adjoining Roza shows liberal use of Hindu pillars. Mosque has been desecrated and is now appropriated by Hindu carpenters. The premises are in disorder, and are much encroached upon by Hindu residents.
3	Kach Masjid, (Jamalpur) (See photograph.) 17	.....	.....	Remarkable stone-built mosque in good repair, said to have been built before the founding of the present city; attributed to the time of Sultan Mahomed of Ghuznee (A.D. 1024), used to be covered with glazed tiles, whence the name "Kach Masjid."
X 4	Shah Khub Masjid (Khas Bazar) (See photograph.) 11, 11, 21	1839, .....	.....	A small cut-stone mosque of much beauty and interest, with ornamental minarets as at Rani Asni's mosque. Called in Dr. Burgess' List (No. 7 of p. 146) Shah Khupai, Shah Khut-ki, or Hazrat Shahab Shekh's masjid. I am not aware of the authority for these names.
5	Shek Mohamed Jahir's (Zahid) Masjid and Roza, otherwise known as Morki Masjid and Roza (Ghi kanta). (See photographs 1 & 2.)	.....	.....	The mosque is in ruins as shown by the photograph; but a very handsome 'Mehrab' is still in site. The Roza (see photograph No. 2), has a graceful cut-stone canopy at one side, but the tomb have been removed.
6	Alkhan's Masjid and Rozas of Shah Ali Rajak and Nana Edrus (Jhaveriwada). (See photograph.) 14	.....	.....	Small cut-stone mosque of much interest, desecrated, and out of repair. The two Rozas adjoining have handsome pierced stone canopies, but have been shamefully despoiled. The premises are in disorder, and have been encroached upon from every side.
7	Mohomed Sa'id's Masjid, otherwise known as Ghi Kanta Masjid, (Ghi Kanta). (See photograph.) 12	.....	.....	Stone and brick mosque in good order, no minarets or external ornament. It is private property, and is entirely enclosed. Nandania Datiwalla of Kalpur is the owner.
8	Shah Barri Kajim's Roza (Jamalpur) ... 43	.....	.....	Close by Kach Masjid, A handsome cut-stone canopy with pierced screen surrounding the tomb which is in good order. Shah Barri Kajim is said to have been the teacher (ustad) of Shah Alam.
9	Muktum Sahib's Masjid and Roza (Jamalpur). 18	.....	.....	Cut-stone Roza of ordinary single-domed pattern in good repair. Muktum Sahib is said to have been the Vazir of Shah Alam.
10	Rozas of Shah Fazil and of Kutub-ud-din Vazir, called in Old Survey Kutub Sa'id (Jamalpur). 19, 20	.....	.....	Both of these Rozas are of a similar character to the last. They are in good order and in close vicinity to one another. Inscription No. 53 at p. 264 of Dr. Burgess' Revised List refers to Kutub Sa'id's Roza, there called Kutub Shah Divan's Masjid.
11	Roza of Piran Pir, (Jamalpur) 17, 51	1823, 19 .....	.....	The tomb of a celebrated Syad who is said to have come from Bagdad, and to be regarded as the chief Pir in the Mahomedan world. The Roza and premises are in good order, and well cared for.
12	Mosque and Tomb of Nawab Sirdar Khan, Cir. 1695-96, period of Delhi Viceroy... (Jamalpur). 18, 23	.....	.....	This beautiful mosque with mausoleum is probably of about the same date as Shujat Khan's mosque and tomb, (1695-96), No. 83 in Part I. The pierced stone canopy which surrounds the tomb is of remarkable beauty, and the decoration is of much the same character as that of Shujat Khan's. This fine building is entirely overgrown and utterly neglected, the premises are occupied by silk weavers.
13	Khanjan (Khan Jehan) Mosque, (Jamalpur), adjoining Protestant Cemetery. Period of Ahmed Shah I (1411 to 1443).	.....	.....	A small cut-stone building of apparent antiquity and much interest, trabeate style; without minarets or ornament. Walls show the marks of General Goltard's siege in 1780.
14	Alif Masjid, (Khas Bazar) 16			A small mosque close to Karanj Garden, arched and plain, two dwarf minarets recently renewed over entrance gate. Is used for public service, and is in good repair.



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No.	Names and locality of building.	Date or period.	Printed authorities.	Remarks.
15	Alam Khan's Roza, (near Municipal Office). (See photograph).	.....	.....	This Roza of cut-stone is surrounded on all sides by rooms built up against the walls. The tomb itself is entirely neglected, and in bad repair. The whole appearance is destroyed by the unsightly encroachments.
16	Shah Mahomed Ali's Mosque (Jamalpur).	.....	.....	Mosque constructed of stone and wood. It is used for public service; and is in good repair. Large premises adjoin.
17	Shah Ganj Masjid, otherwise called Babi's Masjid (Raekhad, Bohilawad).	Circ. 1552	.....	Stone mosque. Three walls with plain minarets are all that remain. Shah Aliji Kamdhani belonged to the family of Piar Pir and the mosque had extensive grounds attached, most of which is now alienated. Nos. 17 and 18 appear to have been formerly one.
18	Shah Aliji's Mosque and Tomb (Raekhad Bohilawad).	18th Dec. 1552, (Tablet)	.....	The tomb of stone with pierced walls is now inhabited by a faqir. The surrounding premises are studded with tombs. For tablet inscription, see p. 231 Dr. Burgess' Revised List. (1885).
19	Wayad Shah's Roza, (Mirzapur)	.....	.....	On the main road opposite to the Travellers' Bungalow. Premises and tomb are in good order
20	Shah Fattali's Mosque and Tomb, (Shapur)	.....	.....	Mosque of cut-stone. Small and unadorned; with plain minarets, is in good order, and is used for public service by the Mussulmans working in Manchodhal's Mill adjoining.
21	Nawab Momin Khan's Mosque and Tomb (Mirzapur).	h. 1786.	.....	Mosque has disappeared, and tomb of Nawab Momin Khan has been encroached upon, and entirely enclosed as described in the Memo, para. 80.
22	Pirmad Shah's Mosque and Tomb, near Civil Hospital, Jhaveriwada.)	.....	.....	Described in Melvill's survey of 1824 as "a handsome building repaired 20 or 25 years since by Haseenbhai, the Borah of Kurroo" Is in excellent order, and is supported by a substantial endowment. Inscription No. 34 at p. 238 of Dr. Burgess' Revised List, refers to this mosque which is wrongly called Pir Muhammad Shah.
23	Pir Dasgiri's Masjid and Rozas, (Ghi Kanta).	.....	.....	The mosque has disappeared, and the Rozas are in bad repair. Some of the rooms being used for dwellings. The premises are enclosed and locked.
24	Malik Shaban's Tomb, (Rakhial).	The mosque and tank of Malik Shaban having been constructed temp. Sultan Kutub-ud-din 1451 to 1459, the tomb may, with confidence, be attributed to this period.	.....	This fine Mausoleum is situated in the village of Rakhial, near the tank or lake known as Malik Shaban's Lake, described at p. 285 of the Gazetteer. It is singular that while the mosque and lake of Malik Shaban have been fully described, no mention is made of a building which is certainly one of the most remarkable in Ahmedabad. The buildings which include a fine step-well are in tolerably good repair, but are overgrown with vegetation, and are quite uncare-for. Proper arrangements are emergently required. Two marble tablets with inscriptions should be noted.
25	Mosque and Tomb of "Bibi," wife of Syad Budha bin Syad Yakut, and mother of Syad Khondmir (Rajpur).	Temp. Sultan Kutub-ud-din. April, 1454, (Tablet).	.....	Very fine mosque of cut stone in good repair, one of the finest buildings in Ahmedabad. No. 68 in Dr. Burgess' Provisional List. G. R. No. 488 of 11th Feb 1884. Situated in village of Rajpur, about 2 miles distant from Sarangpur Gate. For tablet inscriptions, see Dr. Burgess' Revised List, p. p. 240-247. For an account of Bibi, see Biography of the Saints, (Colonel Watson).
26	Mosque and Tomb of Miriam, (Rajpur).			Small cut stone mosque in good repair; situated in village of Rajpur, not far from "Bibi's Mosque" No. 25.

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27	Mosque and Tomb of Ibrahim Syad, (Kangalpur near Astoria Gate).			Small cut-stone mosque, much resembling Shah Khud mosque. Tributed type, with ornamental minarets, much out of repair. Position of the Syad's tomb is remarkable, and should be noted. Legend states that the position changes the length of one rice-grain every year. It is said to have already moved some 3 yards from its original position. No. 78 in Dr. Burgess' Provisional List. G. B. No. 498 of 11th Feb. 1884. No. 32 on p. 158 of the Revised List of 1885.
28	Mosque and Tomb of Malik Isan-ul-Mulk (Isanpur, near Shah Alam).	h. 1881, No. 42, ....	.....	See Gazetteer p. 267, Note I, Biri's Mirat Ahmedi 209, Ras Mah 274. Query, do the gate and mosque of Khan Jehan (Khanjan) take their name from the ill-fated Khan who is here buried? He was the last of the Hindu Rao of Sorath, who was defeated by Sultan Mahmud Begarra and became a convert to Islam. Circ. 1472.
29	Tomb of Khan Jehan (Kausi Ol).....	(Circ. 1480, Temp. Sultan Mahmud Begarra.	.....	For the support of this tomb an annual cash allowance of Rs. 36 is sanctioned by Government. Ibrahim Kali Khan was a celebrated martyr whose body is buried at Bagdad. The tomb is well kept, but has no architectural importance.
30	Tomb of Ibrahim Kali Pir, (Collector's Office, Bhadar).	h. 23 No. 8	Gaz. p. 277	Residence and Office of Executive Engineer, Ahmedabad.
31	Ibrahim Saad's Tomb and Mahomed Amir Khan's Masjid and Roza (Bhadar).	h. 39 85	.....	Small handsome cut-stone mosque and tomb, adjoining Shet Dalputthas's house. Adjacent to the mosque is a very large underground reservoir (tank).
32	Khanja Bibi's Masjid and Roza, otherwise called Darvesh Ali's Masjid or Tankawala Masjid, (Jhaveriwada near Pirmad Shah's Roza).	Circ. 15045, Completed 12th Aug 1541. (Tablet).	.....	For tablet inscription see p. 248 of Dr. Burgess' Revised List.
33	Abdulla's Masjid and Roza, called also Shah Abdul Wahab's Mosque and Roza, (Khanpur).	h. 22049	.....	Founded by Shah Abdul Wahab, whose tomb is still in existence and held in much veneration. Another tomb contains the remains of Shah Ghyaasudin, father of Shah Abdul Wahab. For tablet inscriptions, see p. p. 262-263 Dr. Burgess' Revised List, (1885.)
34	Shah Fazl's Masjid, (Inside Guekwar's Dohaveli).	Built in 1487-88. (Tablet).	.....	A good stone structure in very fair preservation. Under the masjid is a sort of crypt holding a tomb. For tablet inscription, see p. 248 Dr. Burgess' Revised List.
35	Abdulla Rajak's Roza and Mosque (On road from Dabgarwada to Popaliawad).	h. 24 28, 25, 27, No. 4	.....	A small stone mosque, with marble flooring. The Roza is octangular and domed. The walls consist of perforated stone slabs.
36	Ali Akbar Saad Jalali's Masjid and Roza (Danapith).	.....	.....	These buildings are situated in the grain market, and have been alienated to a Hindu Wania who is now in possession, and who has incorporated them into a dwelling house and store room.
37	Small Roza, name unknown, (near Rakhad Gate and Arsenal).	h. 40 87	.....	The Roza of chunam and brick with perforated stone windows stands in the midst of an extensive area measuring 1,907 square yards, and containing several tombs. The whole area has been alienated, and made subject to Summary Settlement cess.
38	Edrus Shah's Roza, (Jhaveriwada, near Panjra pol).	.....	.....	A fine cut stone Roza of the ordinary pattern, contains tomb and remains of the first Syad Edrus who came to India. The tomb is managed by the present descendants who live in Surat.
39	Mosque, original name unknown, now called Gulara's Masjid (On the road from Khadia Choki to Nawa Darwaza).	.....	.....	A fine small mosque, containing some good carving. Premises encroached upon on every side.
40	Mosque, original name unknown, now called Pir Kamaal's graveyard (Opposite Khadia Choki).			In a small square surrounded by large houses occupied by Hindus. Three tombs, two of marble, and stated to belong to the period of Shah Alam. Circ. 1475.

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No.	Name and locality of building.	Date of period.	Printed Authorities.	Remarks.
41	Kaji's Munder Shala (Tajpur Kazi's Dhaba).	Circ. A. D. 1699	.....	A fine mosque of stone and brick with perforated windows. A large open court adjoins, and in the centre stands the marble tomb of Mahomed Akram, styled Sheikh-ul-Islam Khan Suddersobha of Ahmedabad, who built the mosque and Madressa at a cost of Rs. 1,24,000. In bad repair and occupied by dyers.
42	Rozas of Saiad Mahomed Jafar and Saraji Sahab, (Norris' bungalow on the Oil-plant Road).	.....	.....	These Rozas stand near the ruined bungalow which is known as Norris Sahib's bungalow. They are not traceable in the old survey records or maps.
43	Kaji Sahib's Musjid (Raipur Panch Hatli).	.....	.....	A small mosque originally known as Nasar Syad's, in ruins.
44	Tomb unidentified at old survey, (Gundi-wada in Astoria).	.....	.....	A very fine marble tomb covering the remains of Nasar Syad. Surrounding premises are known by name of Hajira Wad, and were apparently formerly united with the mosque No. 48 preceding.
45	Mosque, original name unknown, now called Mustafa Said's Musjid, (near Sidhi Saleem's Haveli).	.....	.....	Small stone mosque whitewashed, much encroached upon. Had once extensive premises which have all been alienated.
46	Miraliwad Musjid (near Lal Darwaza).	.....	.....	In ruins, walls alone remain, premises alienated.
47	Rozas of Shah Ali and Isakhan and Shih Gaz, (on road from Khamasha's Chakla to Jamalpur).	.....	.....	Mosque has disappeared. The Tanka remains. The Rozas are neglected and the premises in the possession of Wagri Squatters and Paquirs.
48	Gagi Nasa's Musjid (Near Shapur Gate).	.....	.....	Built during the time of Ahmed Shah I. (1411 to 1448) in memory of Garj Inayet. In ruins. No. 74 in p. 100 of Dr. Burgess' Revised List, where it is called Indyat Shah's musjid.
49	Sayad Jafar Shirazi's Musjid (Near Sayad-wada at Astoria).	.....	.....	Plain brick and chunam. In the Rosa are the remains of Syad Hemad Jafar Shirazi the founder of the sect of Sunni Borahs, an offshoot from the Shia Borahs.
50	Padshahi Musjid (Near Hope Market).	.....	.....	Originally built of stone by Khawassul Mulk in A. D. 1541 Temp. Mahomed Shah III. It is now called Dhalgarwada musjid.
51	Haji Sahib's Musjid (Lal Bawa's Tekra at Dariapur).	.....	.....	Brick and chunam about 250 years old. Contains tombs of Haji Saki and Shah Nur, of plain marble.
52	Mia Mahomed Hussein's Musjid (Near Chandan Talarri) called also Musjid of Dadamia, otherwise called Roshan Pir.	.....	.....	A fine mosque and Rosa about 100 years old, of chunam and brick. Walls are ornamented with carved arabes: contain remains of Dadamia Maahheddi and Gulam Nabi his younger brother, also of Syad Mustafa, Dadamia's father.
53	Ashrafkhan's Masjid and Tomb of Bada Sahib (Navi Moholat and Suigara's Pol).			Original mosque built by Ashrafkhan, formerly a Wazir under Sultan Kutb-ud-din (1451-1459). The Borahs who own it have built a new structure on the old site. Contains tomb of Syad Shamsuddin who is recognised as a Pir, and of Bada Sahib Khoda Noma, the first Pir of the Nawab of Junaghar. Syad Abdul Kadar, alias Bawa Miya, the present Pirzada, is the 6th in direct line from Bada Sahib. For 2 inscriptions in this mosque see p 247 and 258 of Dr. Burgess' Revised List (1865). It is doubtful whether these inscriptions belong to this mosque.

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54	Syad Ali Masjid (Raepur) now called Dadamia's Masjid.	1820	1.23.407	Original mosque has disappeared.
55	Amidi Masjid (Raepur)			The Roza is a plain domed building with marble tomb.
56	Hossein Syad's Masjid (Panchpati Mogal's Pol).			A good Tanka and Hauz are all that remain of the original structure. The tomb has disappeared from the Roza which is now used as a storehouse.
57	Bawa Latif's Masjid, (Khas Bazar)			The present mosque is very small, and is probably of recent construction. It now goes by the name of Kazi Ali's Masjid, and is used as a school for teaching the Koran. It is in charge of Sunni Boraha.
58	Mirana Chhilani Masjid, (near Mira's Choki at Lunsawada).			Mosque has disappeared, and the site is occupied by a shed where faquirs live. Of no public interest.
59	Badai Sahib's Masjid and Roza, (Behind Pirmad Shah's Roza).			Erected in memory of Mira Syad Ali who died about 400 years ago, and is buried at Unao in Barola territory, near the village of Unja on the Rajputana Railway. His memory is held in great veneration, and his tomb is a great place of pilgrimage.
60	Shek Mahomed Chishti's Roza, (north of Rangrej Pol, in Patna Sheri at Khas Bazar).			Roza of brick and chunam, is in good order, and well looked after.
61	Asa Saheb's Masjid, (Raekhad Handia's Mehalla).			A fine domed building of brick and chunam, containing 3 tombs. Much enclosed.
62	Badshah Said's Masjid, (Nagina Pol, in Dariapur).			Small brick and chunam mosque with tanka and octangular 'hauz.' Much enclosed, and of no public interest.
63	Shah Abba's Masjid, opposite to Baba Lului's Mosque).	Temp. Muzafar Shah III, (1361-1372)		Small mosque of brick and chunam, well kept by people of the neighbourhood.
64	Kharati Masjid, near Delhi Gate			Small cut-stone mosque, arched, and without minarets. The style shows that it belongs to the close of the Ahmedabad dynasty.
65	Mohomed Masjid, otherwise called Malik Ahmad's Masjid, (near Topiwala's Pol in Kalapur).	Temp. Ahmed Shah I (1411 to 1443)		No. 73 on p. 160 of Dr. Burgess' Revised List, where it is wrongly called 'Herati' masjid. The inscription quoted at p. 250 of Dr. Burgess' List does not belong to this mosque. It was put in a few years ago from some other building. The mosque is a small insignificant building, of chunam and bricks.
66	Bawa Ahmad's Masjid, on Salapas Road behind Alef Masjid, in Khas Bazaar.	1.23.14	Do.	The original Mosque entirely disappeared, and its place is supplied by a low brick and chunam building in indifferent condition.
67	Chhill of Piran Pir, or Pir Jelani (Bhadar Gate).	- 18		The tomb which contains the remains of one of the Ahmeds present at the founding of the city is now in the open by the side of the road.
68	Mosque of Shah Jallel near Bhatiawad, (in Raikhad).	- 18		The original Mosque has disappeared. The tomb is in a low room and the place is studded with poor buildings. The tomb has an annual grant of Rs. 11 from Government.
69	Shabbud Shah's (in the Village records "Kisban-no Ghumto" by which name it is known (Suerkolda).			Government allow Rs. 8 per annum for the use to this Chhill, which means a mark set up for veneration by the devotees of the famous saint known as Piran Pir, or Pir Jelani.
				In ruins. Holder receives from Government Rs. 6 on account of this mosque.
				A Roza of stone domed. The dome is supported on 12 pillars, open on all sides. Roza contains 3 tombs, one of which covers the remains of Pir Shabbud Shah. The premises are used as a cemetery for the Courtizans and prostitutes of the City.

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No.	Names and Locality of building.	Date or period.	Printed authorities.	REMARKS.
70	Char Tola Masjid, (name not ascertainable. In the village records it is called Char Todā Kabrastan, (in Sherkotla).	 A. 17. 1601	.....	A stone building with three kiblas, two in good preservation. The building used formerly to be called "Char-tola-wali Masjid," from the fact that it was occupied by four separate communities or tolas of faquirs. The building has no minarets, and the present name appears to be derived from the transformation of tola into tola.
71	Pir Kasam Khan's Roza, (in Sherkotla)	A. 18. 14/5/16	.....	Kasam Shah was a nephew of Imam Shah, the founder of the Pirana sect of Musulmans. The Roza is of the ordinary Ahmedabad type.
72	Pir Bakarsah's Roza, (in Sherkotla)	A. 19. 27. 29	.....	The Roza contains the tomb of Bakar Shah, son of Imam Shah of Pirana, and is held in great veneration.
73	Pir Mashayek's Roza, (in Sherkotla)	A. 19. 13	.....	The main Roza contains the remains of Pir Mashayek, a fine stone building supported by 20 pillars. The 2nd Roza contains the remains of Pir Abu Talab, grand son of Pir Mashayek.
74	Hybat Khan's Roza, (in Sherkotla)	A. 20. 38	.....	The tomb is in an open square, enclosed by walls about 4 feet in height. It is situated near the Railway to the north of the Saraspur Overbridge. Hybat Khan whose name the mosque entered at No. 1 class III. part I. in this list bears, lies buried here.
75	Shah Mehabub Mujanb's Roza, (in Sherkotla).	.....	.....	Shah Mehabub belonged to the period of Shah Khub, and lived about 350 years ago. The tomb of brick and chunam under a plain canopy stands in a small room outside the Kalapur Gate.
76	Afzal Khan Bombani's mosque and Roza (in Sherkotla).	.....	.....	Musjid of stone and must have been of excellent workmanship. It is situated within a short distance of the city walls between the Sarangpur and Raipur gates, and was broken down during the last century by the rulers of the time with the object of preventing damage being done to the city from the top of it by the Maharajas who were then approaching to invest the city.
77	Badami mosque and Roza (in Dariapur Kajipur).	.....	.....	A massive brick and chunam structure, very plain. Portion of Masjid gave way during the great flood of 1875. The Roza is in possession of the Kazi of Shapur. It is called Badami because it was built out of the contributions of one Badam (almond currency) per diem made by the artisans and workmen employed in constructing the mosque of Achint Bibi.
78	Bawa Bera Kulla's mosque and Roza (in Dariapur Kajipur).	.....	.....	Mosque is in ruins, and was injured, by the flood of 1875. Tombs contain remains of Bawa Bera Kulla Chisti, a contemporary of Shah Alam. Another tomb contains the remains of the Bawa's mother.
79	Badā mosque (in Dariapur Kajipur) .....	.....	.....	Plain mosque of brick and chunam, similar in character to Shah Abdool Futtah's mosque by the architect of which it was built for Shah Jerdulla. It is now used as a store house for hay by Shet Dalpatbhai.
80	Shah Isra Ulla's mosque (Dariapur Kajipur).	.....	.....	Plain mosque of brick and chunam with three Kiblas.
81	Khanjehan Monir's Roza (mosque simply in the village records. In Mahadhapur, outside city).			Tomb is stated to contain the remains of Khan Jahan Monir, one of the noblemen of the time of Mahmud Begada, or his successors.

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83	Ganj Shehad's Roza (In Behrampur) ..			Contains several Roza in a large Graveyard. One Roza beautifully painted in watercolor. Paintings are still in good preservation notwithstanding the neglected condition of the building.
83	Manoh Musjid (In Rakhial) .....	.....	.....	A little mosque about 9 ft. deep, all of stone. It contains three Kiblas, and the minarets are slender and in fairly good order. Mosque was apparently built about 400 years ago.
84	Bawa Fazl's mosque and Roza (In Kochrab),	.....	.....	Bawa Fazl and his wife lie buried here, he was a Syed, and belonged to the family of Imam Shah of Pirana. The Roza is of an ordinary type.
85	Rani's mosque (name not ascertainable (In Kochrab),	.....	.....	A magnificent little mosque of the type of the Rani Sijri mosque about 36 ft. by 9 ft. A perfect gem in itself and in good condition: was probably built about the same time. It has three Kiblas very chastely finished, the inner part of the domes is well carved; and the pillars have an effective appearance. A large portion of one of the minarets is in existence, slender and well carved.
86	Kasimkhan's Roza (In Chhadavadi) ...	.....	.....	A very fine building with a high dome, much out of repair. The two tombs are in ruins
87	Idalsh Pir's Roza (In Shekhpur Khanpur),	.....	.....	A walled enclosure on an elevated spot about 36 ft. square inside, all of stone, the walls are about 16 ft. high, and they supported a dome which fell down some 40 or 50 years ago.
88	Magdum Jamaludin Jamman's masjid and Roza (In Sekhpur Khanpur),	.....	.....	All of stone. The mosque is in ruins and was much injured in the flood of 1875.
89	Anwar Khan Babi's Roza (In Rajpur Hirpur),	.....	.....	This Roza is within a walled enclosure about 600 yards to the south of the Kankria Tank and contains the remains of Anwar Khan, brother of Jowan Mard Khan Babi, one of the ancestors of the Nawab of Bhopal, who reigned at Ahmedabad for a short time before the advent of the Marathas.
90	Nenpurwada mosque (In Rajpur Hirpur),	.....	.....	Is in ruins and the materials have been removed for use in the construction of the large step well built by the late Jethabhai Mooljee. The masjid formerly drew an allowance of Rs. 18-8 from Government, and this was continued by sunnud at Rs. 18 in 1865.
91	Pir Kamalshah's (Malvi) Roza (In Sudhal Khambodar),	.....	.....	In a field to the east of Malik Alam's mosque, originally a cemetery, stands a Roza the dome of which has disappeared: of the twelve pillars supporting the dome eleven are still in existence. Pir Kamal is said to have come to Ahmedabad from Malwa during the reign of Ahmed Shah I.
92	Not ascertainable (In Isanpur) .....	.....	.....	A neat stone mosque about 33 ft. by 19, situated to the north of the Jethabhai Moolji step-well. It has four single pillars in the interior and at the entrance there are four double pillars on carved bases. The three Mehrabs are of most exquisite workmanship. The minarets are slender but of peculiar architecture, having short carved tiers.

A. W. CRAWLEY-BOEVEY,

Bombay Civil Service,

Late Acting Collector of Ahmedabad.

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APPENDIX C.

Statement describing the Mosques and Rozas in the City
(within walls) of Ahmedabad and giving other Particulars.

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Consecutive No.		Reference to Map or sheet of the Ahmedabad City Survey.		Survey No.	Area in Sq. yards.	Names of mosques Buzas &c.			Where situated.	Names of Managers or Mutavails entered in the Enquiry Registers at the time of Enquiry in connexion with the New Survey.	Date of issue of Sanad if issued	REMARKS.
						According to old Survey.	According to New Survey.					
							As given in Map.	As given in Enquiry Registers.				
1	2	3	4	5	6	7	8	9	10	11		
1	Q. 1	17	4,133	Sultan Ahmed's Masjid. No. 2, Part I. Class III. App. B. p. 17. <i>by 11/15 p. 145 hel</i> <i>In 2 Cont Vol IV.</i>	Sultan Ahmed's Masjid.	Sultan Ahmed's Masjid. <i>4133</i> <i>89</i> <i>22</i> <i>47</i> <i>741</i>	Bhadr	Now-Government property.		This is the oldest mosque in the City, built about A.D. 1415. It is entirely of stone. It was in possession of a Sunni Bora who in November 1871, commenced the building of a suite of low rooms (chawl) in the open space in the enclosure in front of the mosque, for the residence of the poorer classes of people, such as peons, &c. The Bora had a few months before removed a magnificent canopy from the gallery in which Ahmed Shah is stated to have been in the habit of saying his prayers daily, and disposed of its materials for little or nothing. It was quite a work of art. The construction of the rooms attracted the attention of the Collector, Mr. Borradaile, and he desired the Deputy Collector and City Magistrate to look into the matter. The Bora on being called upon for explanation resigned possession of the mosque in favour of Government, and the building was on the 11th November 1871 taken charge of by the Deputy Collector and City Magistrate in the name of the Government. The building has been in disuse as a place of worship for many years in consequence of its having been desecrated by the Marathas, and no service is held in it at present. There is no income or land attached to the Mosque. On the north and west it is bounded by a lane respectively, on the east by a public road, and on the south by the Bhadar Wall. It suffered severely in the Earthquake of 1818. The minarets have been taken down by the Public Works Department in view of reconstruction, but the work is in abeyance. The repairs already done have cost Rs. 837 10 10.		

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2	M. 3	26	10,523	Jumma Masjid	Jumma Masjid	Jumma Masjid	Manekchok	The Hazor Deputy Collector, Ahmeda- bad.		This is the principal mosque in Ahmedabad, built about A.D. 1424-25, entirely of stone and is in a fairly good condition. Its Minarets came down in the earthquake of A.D. 1818-19. Originally it stood in an open place by itself. At present, although there are public roads on all the four sides, the whole of the northern, eastern and western walls, and about one-half of the southern wall have been built against, so that the mosque, with the exception of a small portion of the southern wall, is thus shut out of view. The buildings raised, are chiefly used as shops and though miserable in construction are very valuable as regards the rents they yield, being in the midst of the principal bazar of the city, so that it would require a large sum to buy them out. The mosque until 1671-72 was in charge of several people, including the Kazi of Ahmedabad, and it is believed that the shops were put up by its managers with the view of securing an income for current expenses. In course of time they gradually passed into other hands by mortgage or sale, and by this time, it is feared not one of them would have remained but for the interference of the Deputy Collector and City Magistrate, who, with the permission of the Collector, Mr. A. A. Barodaile, called upon the Kazi who was then solely in possession, to render an account of his trust, and the Kazi unable to meet the call, gave up the charge of the mosque and the remaining shops to the Collector. This transfer has not in any way affected the religious services held at the mosque. The mosque is at present managed by the City Magistrate. There are 30 shops only now remaining. These, when taken over, yielded an annual rental of about Rs. 300. They were turned to account the very first year when the rents rose to Rs. 1,026, and they now yield Rs. 1,145 per annum. The income up to the 31st of December 1885 amounted to Rs. 15,919: of this sum Rs. 5,358 has been spent in repairs to the shops and in repairs to the mosque. Rs. 2,000 has been invested in
24				No. 5, Part I. Class III. App. B. <i>vy</i> <i>no 5</i>						535 1000 1004 1000 1000

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Consecutive No.	Reference to Map or sheet of the Ahmedabad City Survey.	Survey No.	Area in sq. yards.	Names of Mosques, Rozas, &c.			Where situated.	Names of Managers or Mutawalis entered in the Enquiry Registers at the time of Enquiry in connexion with the new Survey.	Date of issue of Sanad if issued.	REMARKS.
				According to old Survey.	According to new Survey.					
					As given in Map.	As given on Enquiry Registers.				
1	2	3	4	5	6	7	8	9	10	11
3	M. 3	297	914	Rojo	Ahmed Shah's Tomb	Badshah's Hajiro.....	Manekchok	Mahomedan Fanch ..		Government Paper, and Rs. 2,004 in the Savings Bank. The rest has been spent in current expenses, leaving Rs. 170 in hand on that date as balance. Two large rooms with a verandah attached have just been made over rent-free to the Anjuman-i-Islam for a library for the Mahomedan community. The library takes in several newspapers from various parts of India, and is in a promising condition. The repairs executed by the Public Works Department to the mosque about three years ago cost Rs. 2,084-12-5, of which Rs. 1,521-0-0 was contributed from the funds of the masjid. A stone building with three rooms and galleries or verandahs built about A.D. 1538. It is all whitewashed. The central room, a very large polygonal room, contains the tombs of Ahmed Shah, his son Muzaffer Shah, and grandson (by Muzaffer Shah) Kutubdin Shah, all of marble beautifully carved. The floor also is of marble. Each wall between two angles contains a perforated window in rich design. In the room to the left of the central room is a marble tomb of the same design as Ahmed Shah's, over the grave of Kale Shahid, a personage of some consequence in Ahmed Shah's time, the walls facing west consist of finely carved stone slabs. In a room to the north of this room, is a small masjid with one kiba. In the room to the right of the central room is a tomb of stone plastered finely with chunam, enclosed with plain wooden railing. Several arches in the edifice have been blocked up with brick and mud. Adjoining the Roza is

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4 M. 3 201 1,811 Rani's Hajiro Queen's Tombs Rani's Hajiro Manekchok Mahomedan Panch

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an enclosure with a pendal and rooms within, called Langarkhana, where cooked khichri is doled out every afternoon to poor people who flock to it. It is an almshouse. The quantity of rice and dahl cooked daily is 60 lbs. Government allow Rs. 2,601 a year, out of which the expenditure at the Langarkhana and other expenses connected with Sultan Ahmed's Roza are met. This amount was settled by the late Alienation Department. It is drawn from the Government Treasury by the Mahomedan Panch and the Langarkhana is under their supervision. The compound of the Roza is studded with graves and tombs. There are two small Rozas in it. One of them contains the grave of Pir Abdulla Sahib and the other holds the remains of some children of the late General Ballantyne. The portions of the compound not occupied by graves are held by private people who have houses in it, and they live there. These houses ought to be removed. There is a Hammam also in the compound now in complete ruin, the Roza is reached from the Jumma Masjid by a door to the east of its enclosure and from the main road in Manekchok by a gate to the west, which is all that is left open of the eastern wall of the Roza enclosure, the rest having been built against.

Originally an enclosed quadrangle with a quadrangular stone edifice on a high plinth in the middle. The spaces outside and inside the enclosing walls have all been built against for shops and houses, and these are in occupation of private people, some of whom are makers of fireworks, a dangerous trade which ought not to be allowed to continue in this place. The open space within the edifice where the tombs of the queens and children of Ahmed Shah stand is the only part of the building not encroached upon but the verandahs are used by the occupiers of the houses within the main enclosure. Some of the tombs are in a fair state of preservation, and they are all of marble, beautifully carved and inlaid in exquisite designs, there are others

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Conservative. No.		Reference to Map and Survey of Ahmedabad City Survey.		Survey No.		Area in sq. yards.		Names of Mosques, Dargahs, &c.			Where situated.		Names of Managers or Mutavallis entered in the Enquiry Registers at the time of enquiry in connexion with the new Survey.		Date of issue of Sanad if issued.		REMARKS.		
								According to old Survey.		According to new Survey.									
										As given in Map.		As given in Enquiry Registers.							
1	2	3	4	5	6	7	8	9	10	11									
											standing bare, having been robbed of their decorated marble coverings. A small space on each side of the gate about 20 feet by 9 feet, is all that is left of the imposing entrance to the Hazira, and even this is occupied in the afternoon the shoemakers, &c., who bring their wares for sale in the Manechok. Abutting on the southern wall of the enclosure behind a range of low houses is a stone masonry platform occupied by three tombs of marble elaborately carved. Some of the slabs have been removed and sold off, the marks on the tombs denote that they cover the graves of women. In a correspondence that took place in 1884, regarding the preservation of the Hazira, the Deputy Collector submitted the following proposal:— "If Mr. Fernandez were allowed a suggestion, he thinks that the best way of preserving the monuments would be to clear the inside of all the low habitations that it contains. It is the people who occupy these houses that cause damage to them constantly, and their removal from the place would throw the enclosure of the queen's tombs into greater relief, and bring out its beauties with considerable effect." It would be desirable to open out the frontage of the outer enclosure by buying up the shops built against the walls, but this would be a very expensive matter. A good deal has been done by the P. W. Department to put the quadrangular stone edifice above mentioned in a state of repair. The expenditure already incurred amounts to Rs. 2,410-13-0.								

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24				Rani's Masjid	Rani Sipri's Masjid	Anjumi's Masjid	Near Astodia Gate	Said Fázalmiá Said Mahomed alias Said-mia.	...	This is the gem among the mosques of Ahmedabad, perfect in design, and rich in ornamentation at regards its minarets, windows, and the interior carvings, built about A.D. 1514-15. The mosque and the Roza were much out of order, but they were repaired in 1871-72 by Mr. Borradaile, the Collector, who had the little space that was left round them cleared and defined. The expenditure was debited to a grant of Rs. 3,000 sanctioned by Government in the P. W. Department (Resolution, No. 37 C. W.) on the 24th February 1871. The floor is of stone except the space in front of the main kiba which is done up with marble of three different colours, white, black, and yellow. The walls of the Roza consist of carved slabs. The central dome stands on 12 pillars. The tomb in the middle of the Roza is Rani Sipri's, of marble formerly, but now done up with brick and chunam. Near the eastern wall of the Roza is a low tomb now of brick and chunam, covering the remains, not unlikely, of a favourite servant of the queen. The Executive Engineer also effected some slight repairs subsequently at a cost of Rs. 400-0.
6	J. 1	111	2,376	Rani Rupwanti's Masjid. No. 26, Part I. Class III. App. B. 146406	Rani Rupwanti's Masjid. No. 27, Part I. Class III. App. B. 146406	Rani Rupwanti's Rojo Masjid, and Graveyard. 146406	Near Mirzapur Police Station.	Mebellá Panch		This is one of the prettiest mosques in the City, and is situated on the main road from Bhadar to Camp, not far from the Travellers' Bungalow. Its minarets came down in the earthquake of 1818-19. The mosque was recently repaired by the Public Works Department at the expense of Government, costing Rs. 1,329-0-1. To the north-east of the mosque is a Roza, in which lie the remains of Rupwanti, one of the queens of Ahmed Shah. The Roza is plain, and open on all sides, the roof standing on 32 pillars. The tomb on Rupwanti's grave was evidently of marble originally, the side panels alone remain of the original ornamentation, while the upper portion now is done up in stone: on one side is another tomb of almost the same style and materials. It is in much decay, only one marble side panel remaining. The open space in the mosque is studded with ordinary tombs. The mosque is in charge of a number of Mussulman butchers who live

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Consecutive No.	Reference to Map or sheet of the Ahmedabad City Survey.	Survey No.	Area in sq. yards.	Name of Mosques, Rozas, &c.			Where situated.	Names of Managers or Mutawalis entered in the Enquiry Registers at the time of Enquiry in connexion with the new Survey.	Date of issue of Sanad if issued.	REMARKS.
				According to old Survey.	According to new Survey.					
					As given in Map.	As given in Enquiry Registers.				
1	2	3	4	5	6	7	8	9	10	11
7	H. 3	10	4,353	Kutbudin's Masjid..... No. 9. Part I. Class III. App. B. 147 h. 23 A. 2.	Sultán Musjid. 84.2	Kutbudin's Sultán Musjid.	Near Delhi Gate Police Station.	Karimbhāi Kamālbbai.		about the place, and hold services in it occasionally. It has lost all its ground, and the little that remained to the north between the edifice and the Travellers' Bungalow was, about 35 years ago, bought or taken up by the late Mr. Leonard Hykoop, Head Clerk in the Ahmedabad Adalat, who built a bungalow on it, the walls of the platformed enclosure of the masjid having been utilized in the construction of out houses. This is the mosque regarding which Sir T. C. Hope in his book says that "recently it narrowly escaped mutilation, a proposal having been gravely brought forward in the Municipality for cutting off the corner of it to straighten the road." It was built in A.D. 1449. It is a large edifice. The interior contains 60 Pillars. At the southern end of the mosque two places have been enclosed, one of the rooms so partitioned off being occupied as a private residence. It had extensive grounds at one time and a portion, if not the whole, of the Protestant Church compound is supposed to have belonged to it originally. The houses built upon the masjid ground have been carried to within a short distance of the sea, and what little ground there is now left is let to dealers in firewood and grass. The Roza does not contain the remains of Shah Kutbudin. It has a flat domed roof standing on 32 pillars, and open on all sides. It is now used as a place for storing cotton bales. In the middle on a low platform there are four tombs in a line with

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8	E 1	541	2,074	Moháfiz khán's Musjid and Rojo No. 18, Part I. Class III. App. B. 146/10/12 6.1	Moháfiz khán's Musjid. 84/1 1.1X.	Moháfiz khán's Musjid and Hajiro.	Near Dayabhai's Wadi at Ghikanta near Delhi Gate Police Station.	Mahomedan Panch ..		each other, originally no doubt, of marble. They have now been done up with brick and chunam. Sultan Kutubdin himself lies buried alongside his grandfather Ahmedshah in Ahmedshah's Roza, No. 8 above. There has been a correspondence with Government regarding this mosque vide Government Resolution No. 1044 dated 19th March 1898. This is a very pretty mosque, the minarets are of a peculiar construction, very ornamental. It was restored about three years ago by the Public Works Department at the expense of Government, the works costing Rs. 3,072-10-7. The main entrance has disappeared under houses built years ago, and the mosque is approached by a side door. The Roza is a plain structure open on all sides, the roof standing on 16 pillars, all of stone but plastered with a beautiful polish. The plastering is almost gone. There are 10 tombs, of which only one is of marble, the rest are of stone plastered finely with chunam. The compound is studded with poor tombs. The small piece of ground adjoining the Roza within the compound was until lately used as a Dépôt for firewood. This Dépôt has since been removed to the vacant space in front of the side entrance, blocking it to a certain extent and giving the place an unsightly appearance. The mosque is in the custody of the Mussalman Panch. The habitations inside ought to be cleared.
9	D. 1	64 and 476	2,982	Málek Sarang's Musjid and Rani Bibi's Rojo No. 24, Part I. Class III. App. B. 147/10/12 1.16	Ráni's Musjid 84.16 279	Ráni's Musjid and Rojo.	Sarangpur, near Partá Visamá.	Mahomedan Panch ..		A splendid mosque. The lower portion of the minarets is of peculiar design beautifully carved. The mosque is in complete disuse. The "Sai" or the open space immediately in front of the mosque is used as a place for spinning silk; for drying rice before being made into "Ponwa" or "Murmura," and for drying cowdung cakes. A portion of the interior of the mosque to the north has been walled off with brick and mud, and the room so formed is used as a warehouse. A portion of the floor is of marble. All round and inside the compound there are private houses. The Roza opposite to the mosque is a splendid edifice, the roof standing on 122 pillars, 24 of

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Consecutive. No.	Reference to Map or sheet of the Survey.	Survey No.	Area in sq. yards.	Names of Mosques, Rozas, &c.			Where situated.	Names of Managers or Mutawalis entered in the Enquiry Registers at the time of Enquiry in connexion with the new Survey.	Date of issue of Sanad if issued.	REMARKS
				According to old Survey.	According to new Survey.					
					As given in Map.	As given in Enquiry Registers.				
1	2	3	4	5	6	7	8	9	10	11
10	N. 4	36	1,997	Dasturkhan's Masjid. No. 21, Part I. Class III. App. B. 147 ho 18	Dasturkhan's Masjid. /k.	Dadami Sahab's Masjid.	Near Astodi Police Station on the Elephant Road.	Shahbulin Murtaza...		which, joined to each other with carved screens, hold the main dome. A very small portion only of these carved screens is now in existence. The tombs inside have been robbed of their marble coverings. The interior of the Roza is full of rubbish and the whole place including the mosque is in a disgraceful condition. I am told that one of the minarets which had suffered from age, was not many years ago taken down by one Fazle Ali Hemat Ali who had possession of the premises, and that all the stones composing it were sold by him. The other minaret has lately been taken down by the Public Works Department because it was shaky. In doing and attending to some urgent repairs to the mosque the Public Works Department has spent Rs. 451-2-5. This mosque which is all of stone built about A.D. 1440, is unique in a way from the fact of the enclosing walls having been constructed with perforated slabs all through. They have a very pleasing effect. The mosque has been white washed. The northern wall has been built against on the outside, a range of shops claiming it as its back wall, while a good portion of it on the inside has been enclosed with brick and mud for a dwelling house. To the south is a graveyard in which lies the tomb in marble of Dasturkhan on a raised masonry platform. This graveyard is now rented to certain gold thread makers who ply their trade there during the day. There are other graves in it, mostly in ruins. In the open space in front of the mosque are some marble tombs supposed to contain the remains of Dasturkhan's

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11	I. 8	401	1,881	Kazi Mahomed Chisti's Chisti's Masjid	Kulab Oia's Masjid ..	Shahpur Chakla ...	Mohammedia Khabra	relations. The building and the graveyard are not kept in order.
				No. 3, Part I. Class III. App. B / 2. 187 ko 20 p. 23 ko 19 C. A. Hasan The ... (sometimes styled) Qutb al Daula Shahid Hasan Mah. Chisti Amir Gazi Muhammad	Autops			This is the mosque known in Mr. Hope's book as "the Shahpur mosque," erected in A. D. 1365 but not finished, and the minarets were never put up. The carvings are in some respects superior to the work in other mosques. It is owned by the descendants of Sheikh Hassan Mahomed Chisti for whom it was built, and one of whose descendants, Mehmal Mia, is the present Kazi (hereditary) of the Shahpur division of the city, and who is the Piraola of several nobles in the Nizam and the Golewar's Territories. In his latter capacity the holder ought to be in easy circumstances, but such is apparently not the case. The mosque is neglected. The adjoining lands are occupied by private houses and a large well-built shed in the compound, within 30 feet of the masjid, is on particular occasions used as a place for holding mijlas (festival and pleasure meetings) The Chistis are a list real family.
12	E. 6	282	2,451	Sakarkhan's Masjid ...	Sakarkhan's Masjid ...	Sakarkhan's Masjid ...	In Kalapur	Shakh Samadnia Kasumia
				No. 1, Part II. Class III. App. B. 187 ko 20				12th July 1879. A large mosque next in size to Jumma masjid, all of stone, the roof standing on 20 pillars plus two more, one of stone and the other of brick and chaman, put up recently to support a cracked beam. The northern and southern wings have been converted into rooms by the spaces between arches being filled up with brick and mud. Entrance into the mosque is now possible only by a side door, the original front door being inaccessible except through a very narrow alley. The grounds attached to the mosque must have been very extensive in the early days, as the Roza mentioned in the next para. leads one to believe. This Roza, between which and the mosque lie a number of houses, is about 170 feet from the mosque in a straight line. There is a well attached, which brings in an income, being rented to the Municipality for road watering. The mosque is in the hands of a Sunni Dora.

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1	2	3	4		According to old Survey.	According to New Survey.				
						As given in Map.				
1	2	3	4	5	6	7	8	9	10	11
13	E. 6	89	187	Sekarkhān's Roza..... No. 1, Part II. Class III. App. B.	Not given.....	Hajira	In Hajira Pole in Mahomedan Panch Kalapur.		20th June 1879.	The Roza stands by itself in a small open space in Hajira pol. The domed roof stands on 32 pillars. Under the central dome there are three tombs of marble close to one another in a line. The sides of the Roza are all open and the space within is used by the people of the Pol. As the Pol is called "Hajira Pol," the locality must formerly have been a Royal cemetery, Hajira being a term applied to Royal graveyards only. There must have been several tombs around the Roza formerly, the grounds on which they stood are now occupied by the houses in the Pol.
14	N. 1	98	2,573	Hyatkhān's Musjid... No. 1, Part I. Class III. App. B. <i>see plan li. 6.</i>	Hyatkhān's Musjid.	Hyatkhān's Musjid..	Near Jamalpur gate.	Gulām Nabi Umar and two others.	.....	All of stone and in fair condition, the interior is white washed. The arches at the entrance of the mosque have been blocked up with chunam and brick, a door way being left in each arch, which is surmounted by iron trellis work to admit of light inside. This was done by the people of the neighbourhood who hold the mosque, to prevent bats and swallows getting in and making nests. The carvings are poor and the floor of the mosque is of marble throughout. Hyatkhān was not buried in the compound of this musjid. His remains lie in a Roza outside the Kalapur gate of the city, and an account of this building will be found in Appendix D. Some slight repairs costing Rs. 5-7-6 were made by the Public Works Department sometime ago to the mosque.
15	J. 3	104 and 134	3,380	*Alam Chisti's Musjid... No. 3, Part I. Class III. App. B. <i>147 to 19</i>	Said Alundin's Musjid	Said Alundin's Musjid and graveyard.	Near Khanpur Police Station.	Mahomedan Panch.		This mosque of stone is situated on a mound, the ground surrounding it having apparently been washed away during the monsoon owing to the storm water of a large portion of the city finding its way to the river by it in large volumes. The



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16	A 2	503 and 504	2,857	Dolat khana's Musjid.	Ek-Tola Musjid and Mahomed Ghous Rojo and Ek-Tola musjid.	Sarangpur khana.	Dolat Hasanali and Yasinmias sons of Mahomed Saheb.		inscription over the central kila (altar) bears the name of <u>Syed Alam Abu Bakar Hussein</u> as the person who built the mosque, and A. H. 815 (A. D. 1412) is stated to have been the year of construction. The building is in good order. The northern wall was two years ago renewed by the Public Works Department at a cost to Government of Rs. 799.2.10. Some of the perforated (carved) windows require to be renewed. The southern wing of the mosque shows signs of being used as a cooking place occasionally, the ceiling and walls having become black from smoke. Half of the pillars and the walls from base upwards have been white washed. Some years ago repairs to a limited extent were made from money raised by subscriptions among the Mussulmans living in the neighbourhood. All of stone known as Ek-Tola (one minaret) musjid. The architecture in the interior as regards domes above pillars is peculiar and different from other mosques in the city. The grounds up to the <i>Sen</i> is now occupied by huts inhabited by cotton (block) printers who ply their trade inside the compound. To the north is an open space with a <i>Boza</i> still standing which contain the remains of two sons and a wife of Mahomed Ghous. To the east right up to the back wall are a number of private houses. Syed Muzaffer, another son of Mahomed Ghous lies buried in the graveyard to the south. Mahomed Ghous died at Gwalior where he lies buried. The northern minaret is in good order, the southern minaret appears not to have been built at all. The main entrance of the mosque was formerly surmounted by two minarets connected with each other by a carved arch. One of the minarets gave way during the earthquake of 1818-19. The other was taken down a few years ago by the Public Works Department owing to its being in a dangerous condition and the façade was repaired at the cost of Government amounting to Rs. 1,857-11-10. The <i>Boza</i> above alluded to is now rented for, and used as a shop;
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1	2				According to old survey.	According to new survey.					
						As given in Map.					As given on Enquiry Registers.
1	2	3	4	5	6	7	8	9	10	11	
17	Q. 1	145	1,291	Not included in the old Survey. <i>Sidi Sayyid</i> No. 8, Part A. Class III. App. B. A or <i>Shahi</i>	Daskrohi Mamlatdar's Kacheri.	The Mamlatdar's Kacheri.	LalDarwaja Bhadar.	Now Government Property.		the doorways and windows have been blocked up with brick and mud. Of the three graves inside one has been robbed of its marble covering. A maternal ancestor of the present holders was a daughter of Mahomed Ghous. To give an idea of the grounds originally belonging to this Mosque, it will be sufficient to state that a well in Navi Tol distant about 63 feet in a direct line, formed a part of its compound. This mosque is now the Catchery of the Mamlatdar of Daskrohi. The exquisitely carved windows so celebrated all over India, Europe and the United States of America, form its leading features. One of these windows was injured slightly at the apex when taking down the platform which was put up by Mr. Purdon Clarke for the purpose of paper casis being taken about five years ago. The damage has grown since then, owing probably to the stone having lost its cohesive properties, from age and to birds trying to make nests there. The sooner the damage is repaired the better. Mr. De Forest, an American gentleman, had facsimiles made of these windows in wood. One of them is now in the Indian Section of the South Kensington Museum, and the other is in New York.	
18	Do.	147	7,445	Ibrahim Saïad's Tomb and Mahomed Am-khan's Masjid and Rojo. No. 31, Part II Class III. App. B.	The Executive Engineer's Office.	The Executive Engineer's Office.	Bhadar	Do.		There are three Rozas close to one another and they form the residence and office of the Executive Engineer of Ahmedabad. The residence takes up two, one circular and the other oval, and they are connected together by an arch. The oval Rozā is quite an exceptional structure of the kind in this city where a Rozā is either circular, quadrangular, or polygonal. The office occupies the third Rozā which	

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19	O. 5	448	1,668	Khānjā Masjid No. 13, Part II. Class III. App. B 148. 30	Not Given	Khānjā Masjid R 36	Near Khānjā gate Mahomedan Paneh. ... close to the Pro- testant cemetery.	...
20	F. 2	220	2,231	Foti Masjid No. 2, Part II. Class III. App. B. 148. 34	Foti Masjid 148. 34	Foti Masjid	On the road leading from Delhi gate to Darāpur gate.	Amir Kāsam

stands by itself a little way off. In the latter there are two tombs of marble in a perfect state of preservation. As regards the former, the tomb contained in the circular Road which is used as a Dining Room, must have been raised to the ground at the time of appropriation to admit of a level floor. The floor of the oval which is used as a Drawing Room, is a few feet higher than that of the neighbouring Roads, and this leads to the supposition that the tombs, instead of being removed, were covered in in the construction of the floor, as has been done in respect of the tombs on the site on which the Municipal Dispensary in the Baijpur quarter of the city stands. There is a tomb in the compound also, at a short distance from the Roads, of brick and chunam. The old survey shows that there was a mosque attached to these Roads. This is nowhere visible now, and the fact of the structures having been described in the old Survey Records by their actual names shows that their conversion into a residence and office for the Executive Engineer took place subsequent to 1825.

All of stone and in good preservation. The interior is whitewashed. In front of the mosque stands the Road in which lie the remains of Khan Jehan. The tomb is in existence, but a good portion of the Road has fallen down. This mosque occupies the south western angle of the city walls on the river side. It adjoins the Protestant cemetery, which originally would appear to have formed a part of the premises belonging to the mosque, from the fact that there are several Mussulman tombs visible in it to this day. It was at this point of the city that the walls were breached at the storming of Ahmedabad by General Goddard in 1760.

A fine large mosque of stone, the roof standing on 98 pillars, all plain except 8 which must have belonged originally to a Jain Temple. The original name of the Mosque is Fācēh. The minarets are slender, in imitation of those in Rani Sipri's mosque. The centre kibla is of a peculiar design, very pretty. The pavement of

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According to old Survey.		According to new Survey.									
As given in Map.		As given in Enquiry Registers.									
1	2	3	4	5	6	7	8	9	10	11	
21	L. 2	157	1,785	Shah Khub's Masjid. <i>Re: M</i> No. 4, Part II. Class III. App. B. <i>146 ho 7</i>	Shah Khub Said's Masjid.	Farhat-ul-Mulk <i>alias</i> Shah Khub Said's Masjid.	Near Kharaj	Sefumia Mustafa .....	.....	the floor (not improbably of marble) has all been removed excepting a small portion to the north. Opposite to the mosque on the other side of the Houz is a magnificent stone Rozā the dome standing on 12 beautifully carved pillars. The interior of the dome is also beautifully carved. It is the most elaborately ornamented Rozā in the City. A large portion of the ground belonging to the mosque has been encroached upon, and the little that is left to it is used by some carpenters who have pieces of timber strewn about the place and who work there. These carpenters have done much damage. The premises are at present in a very neglected and dirty condition. The well originally belonging to this mosque, which now goes by the name of Sultan Ahmed's well, is some 60 yards off near the City walls beyond present limits.	
										A neat pretty building raised in memory of Shah-khub Mahomed Chisti, by Farhat-ul-Mulk about A. D. 1540. with slender minarets like those of the Rani Sipi's mosque, though not so finely carved. It is in indifferent condition. The surrounding grounds of any value are all gone. Two arches inside the mosque have been walled up and converted into a room for keeping articles belonging to the masjid. To the west of the mosque is a small graveyard in which lie the remains of Shah Khub Mahomed Chisti. The tomb raised on a platform has a plain canopy over it. The back of the mosque has the appearance of having been built against at no distant period portions of brick work sticking here and there	

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Consecutive No.	Reference to Map sheet of the Ahmedabad City Survey.	Survey No.	Area in sq. yards.	Names of Mosques, Rozas, &c.			Where situated.	Names of Managers or Mutawalis entered in the Enquiry Registers at the time of Enquiry in connexion with the new Survey.	Date of issue of Sanad if issued.	REMARKS.
				According to old Survey.	According to new Survey.					
					As given in Map.	As given in Enquiry Registers.				
1	2	3	4	5	6	7	8	9	10	11
24	G. G	1	3,130	Shah Ali Rajak's Rojo, Nalwa Edrus Rojo and Alikhan's Masjid No. 6, Part II. Class III. App. B. 1297-159, 1541	Not given 84-14-578 1297-159, 1541					

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Mana Edhy Raza Raza
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25	24	63	11,768	Abdullah's Masjid and Rojo.	Not given	Shah Abdul Wahab Ghasudin's Masjid and Rojo.	Khampur	Said Bakaria Panti-mia.
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No. 33, Part II. Class III. App. B. 3. 24/11/84, 4
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tomb in the Rosa has disappeared. It must have been of marble. This is Shah Ali's Rosa according to the old Survey. It is full of rubbish now. Further on there is another Rosa known in the old Survey as Nanna Edru's Rosa. It is a beautiful building all of stone standing on 32 columns. The large dome over the tomb is nicely carved and the walls enclosing the tomb consist of carved stone panels with a door on each of the three sides—east, west and south: several carved panels have disappeared, others are in a broken condition. The tomb is of stone dilapidated, and the floor is in utter disrepair. There must have been a good deal of land attached to this mosque and the Rosas, as the private buildings surrounding seem to testify. The whole of the place is in a filthy condition. The present Kasi of Ahmedabad whose name occurs in Col. 4, receives the rents from the shops and houses, but does nothing towards the repair of the buildings. The entrance gate of elaborate workmanship is in complete ruin.

This Rosa, of some considerable importance at one time, stands now in a secluded part of the city without any regular entrance to it. There are two Rosas in the compound. In the principal one lie the remains of Shah Abdul Wahab, the founder of the place. The central portion is domed on arches, while the surrounding domed roofing stands on 108 stone pillars. The building is in a dilapidated condition. The tomb must have been of marble originally. It is now of plain chunam and brick. There is a canopy over it, similar in construction to that over the tomb of Shah Wazudin (No. 28) and must have cost a large sum of money, but it is in decay now. The shrine is held in great veneration by Mussalmans and Hindus, and numbers visit it devotionally on certain days. Not far from this Rosa stands another Rosa which contains the remains of Shah Ghasudin, Abdul Wahab's father. It has the appearance of having been a fine building at one time although plain in architecture. It is in

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Consecutive No		Reference to Map or sheet of the Ahmedabad City Survey.		Survey No.		Area in sq. yards.		Names of Mosques, Rozas, &c.			Where situated.		Names of Managers or Mutavails entered in the Enquiry Registers at the time of Enquiry in connection with the new Survey.		Date of issue of Sanad if issued.		REMARKS.				
				According to old Survey.		According to new Survey.															
						As given in Map.		As given in Enquiry Registers.													
1		2		3		4		5		6		7		8		9		10		11	
26 K. 1 72 3,244 Shah Wazirudin's Masjid and Rojo. No. 32, Part I. Class III. App. B. A.S. Shah Wazirudin's Tomb. B.S. 1123-13, Shah Wazirudin's Masjid. On the road leading from Khanpur to Bhadar. Said Badassheb Bawa Saleh. 498 465 1890 1017 62 1609 ruin now, the arches in three of its walls having been blocked up with mud and brick. The grave must have been of marble originally. To the west of the principal Rozi stood a mosque. It has almost disappeared, but is now being replaced by an ordinary building raised by subscriptions. The work like every thing else undertaken by the Mussalmans of the present day, is totally unsuited to the architecture of the Rozis. The surrounding ground is occupied by Waghirs and other low people. They ought to be made to go elsewhere and the ground cleared and a regular entrance established. The present holders are the descendants of Shah Abdul Wahab. The Rozi and mosque were built according to Sir T. C. Hope between A. D. 1657 and 1707. They are entirely of stone, situated in the midst of a large walled enclosure with some pretension to architecture, the greater portion of which however, is in decay. In the enclosure was a Madrassa with residential rooms for students. A very few of these rooms are now in existence. The principal tomb is of plain marble and the half of the Rozi set apart for it is paved also with marble. The tomb is surmounted by a canopy, originally inlaid with mother-of-pearl in pretty designs. In the other half of the Rozi are nine tombs, two of which are of marble, the floor being done up with square bricks. The Rozi is in good condition and the pity is that it is all whitewashed, including the carved panels in the walls.																					

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27	N. 2	285	288 Káchni Musjid No. 3, Part II Class III. App. B. 7/12 1/11-12 2/11-12	Kách Musjid 84-10	Káchni Musjid R 34	Tájpur ?	Lálibhái Gulám-Mahomed.	
28	N. 7	628	4,799 Nawáb Sardár's Rojo and Musjid. No. 12, Part II Class III. App. B. 1/11-12 1/11-12	Nawáb Sardárhán's Rojo. 1/11-12	Nawáb Sardárhán's Rojo. 1/11-12	Near Sidhi Sálem's Haveli.	Hedarali Akbarali.....	.....

The Musjid lies to the west of the Rojá, built on arches under which there is a regular road way. It is composed of brick and chunam masonry except the minarets half of which from foundation upwards consists of stone. It is in good preservation. There were three villages assigned for the maintenance of the Rojá and Musjid including the Madrassa, by one of the Emperors of Delhi. One of them, Faréa, lies in the Mangrol Territory, Kathiawar, but its revenue is said to be appropriated by some one in that territory. The remaining two, Detali and Wastral in the Daskrohi Taluka of Ahmedabad, were lost during the period the Marahas held sway in Gujarat. The Rojá and Musjid had also a good deal of lands around them, since lost through sales as well as carelessness on the part of the holder.

The mosque is of stone and it has a storey on timber beams. Its original name cannot unfortunately be ascertained. This storey was formerly roofed in with glazed tiles, hence its name Kach-ni, musjid, which means glass mosque. The holder keeps it in repair. The interior of the mosque is whitewashed and colored, the southern wall beyond the mosque is of brick and chunam evidently a recent construction, as it is not in accord with the architecture of the building. It stands in an open space, but the surrounding ground, except the land to the south measuring 424 square yards, does not belong to it.

These edifices occupy a large space and are enclosed by high walls built about A. D. 1084. The entrance gateway is very imposing. In the first enclosure stands the Musjid of brick and chunam masonry beautifully plastered. It is very elegant. It has tapering domes surmounted with brass or gilt crescents, and in this respect as well as in some other points of architecture it stands singular in this city. The kibra is of stone chastely plastered: it resembles marble. The floor has the appearance of having been paved with marble originally. In the second enclosure

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				According to old Survey.	According to new Survey.					
					As given in Map.	As given on Enquiry Registers.				
1	2	3	4	5	6	7	8	9	10	11
29	K. 3	309 and 360	4,133	Nawāb Sujatkhān's Masjid. No. 33, Part I. Class III. App. B. 1/2 148-27	Nawāb Sujatkhān's Masjid.	Nawāb Sujatkhān's Masjid and Rojo.	On the road leading from Karanj to Mirzāpur.	Mahomedan Panch ...		the gateway of which is also very imposing, stands the Rozi on a raised platform built of the same materials as the mosque. It is a fine large building surmounted with domes in keeping with those on the mosque. The outer and inner walls are composed of perforated stone panels in good condition. The floor is all of marble white and yellow. Within the Roza there are three tombs, two in good condition, the marble coverings being intact, while the third has the appearance of having been robbed of its ornamental coverings. The Roza enclosure is overgrown with trees and bushes. A portion of the ground inside is used for stacking hay. The Masjid enclosure is used for the preparation of warps for looms. There is space sufficiently wide for doing up 10 warps: each warp pays Rs. 2 per annum, total Rs. 20, which is all the income received by the holder who is a man in indifferent circumstances. The southern walls of both enclosures have all been built against the construction of private houses adjoining. Sujatkhān was Governor of Guzerat under the Emperor of Delhi and the Mosque was built about A. H. 1107. A. D. 1696. It is the only edifice of brick and chunam masonry that has any character of magnificence. The plastering on the walls and pillars has been carried to such a high state of perfection as to give them the appearance of polished ivory. The mosque and the Roza are in good condition: the floor is of marble, and so are portions of some of the pillars. The premises are in possession of the Mahomedn Panch. In the Mus-

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				According to old survey.	According to new Survey.					
					As given in Map.	As given in Enquiry Registers.				
1	2	3	4	5	6	7	8	9	10	11
32	M. 2	106	1,353	Alamkhān's Rojo No. 15, Part II. Class III. App. B. 1/5 3/4	Alamkhān's Rojo	Alamkhān's Rojo	In Danapith.....	Nurshā Jaratalishā and Jamiatālī Khujamatalishā	.....	lands and houses belonging to the mosque and Roza amounting to about Rs. 200, or 250 per annum. Alam Khan was a Wazir of Sultan Ahmed-Shah's. The Roza, all of stone, with some pretensions to architecture, is in the Grain Market, a very valuable part of the City. All its sides have been built against, and the rooms set up are used as offices or warehouses. The Roza and the surrounding ground which is studded with broken tombs, are held by a family of Fakirs who have played ducks and drakes with the property. The family live in a room or two attached to the western wall of the Roza, while the Roza itself is used as a store room. It was full of rubbish when I visited it. In fact, access to the interior of the Roza cannot be had except through one of these rooms. There is a large well attached to the Roza. It is rented by the Fakir to the Municipality for road watering.
33	M. 2	85	332	Ali Akbar Sa'id Jalālī Masjid and Rojo. No. 36, Part II. Class III. App. B.	Not given	Not mentioned in the Enquiry Register, having been recognized as private property Not	In Danapith.....	No Manager or Mutawali. Sanad issued to Nagindas Dharamchand as owner on 12th July 1880		These edifices are situated in the valuable quarter of Dana Pith or Grain Market. They were held by a Fakir, who not many years ago sold them to a Bania. The mosque has been made to give way to private houses, while the Roza has been incorporated in one of these new structures. The present owner would not open the Roza when I visited the place, and I was told that the tomb inside has been raised to the ground; and the Roza, as far as I could ascertain, is now used as a warehouse for grain.



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19	O. 5	449	1,668	Khānjā Masjid No. 13, Part II. Class III. App. B. 148. 30	Not Given	Khānjā Masjid R 36	Near Khānjā gate close to the Protestant cemetery.	Mahomedan Panel.
20	F. 2	220	2,231	Foti Masjid No. 2, Part II. Class III. App. B. 148. 34	Foti Masjid 148. 34	Foti Masjid	On the road leading from Delhi gate to Dariapur gate.	Amir Kāsam

stands by itself a little way off. In the latter there are two tombs of marble in a perfect state of preservation. As regards the former, the tomb contained in the circular Road which is used as a Dining Room, must have been raised to the ground at the time of appropriation to admit of a level floor. The floor of the oval which is used as a Drawing Room, is a few feet higher than that of the neighbouring Roads, and this leads to the supposition that the tombs, instead of being removed, were covered in in the construction of the floor, as has been done in respect of the tombs on the site on which the Municipal Dispensary in the Baipar quarter of the city stands. There is a tomb in the compound also, at a short distance from the Roads, of brick and chunam. The old survey shows that there was a mosque attached to these Roads. This is nowhere visible now, and the fact of the structures having been described in the old Survey Records by their actual names shows that their conversion into a residence and office for the Executive Engineer took place subsequent to 1825.

All of stone and in good preservation. The interior is whitewashed. In front of the mosque stands the Road in which lie the remains of Khan Jehan. The tomb is in existence, but a good portion of the Road has fallen down. This mosque occupies the south western angle of the city walls on the river side. It adjoins the Protestant cemetery, which originally would appear to have formed a part of the premises belonging to the mosque, from the fact that there are several Mussulman tombs visible in it to this day. It was at this point of the city that the walls were breached at the storming of Ahmedabad by General Goddard in 1760.

A fine large mosque of stone, the roof standing on 98 pillars, all plain except 8 which must have belonged originally to a Jain Temple. The original name of the Mosque is Fatéh. The minarets are slender, in imitation of those in Rani Sipri's mosque. The centre kibla is of a peculiar design, very pretty. The pavement of

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Consecutive No. Reference to Map or sheet of the Survey of the City.				Survey No.		Area in sq. yards.		Names of Mosques, Rozas, &c.			Where situated.		Names of Managers or Mutawalis entered in the Enquiry Registers at the time of Enquiry in connection with the new Survey.		Date of issue of Sanad if issued.		REMARKS.									
								According to old Survey.			According to new Survey.															
											As given in Map.			As given in Enquiry Registers.												
1				2		3		4		5			6			7			8		9		10		11	
21				L. 2		137		1,785		Shah Khub's Musjid ... <i>Shah Khub</i> No. 4, Part II. Class III. App. B. <i>1/48 197</i>			Shah Khub Sa'id's Musjid.			Farhat-ul-Mulk <i>alias</i> Shah Khub Sa'id's Musjid.			Near Karanj		Sefmiah Mustufa ...		.....		the floor (not improbably of marble) has all been removed excepting a small portion to the north. Opposite to the mosque on the other side of the Houz is a magnificent stone Rozā the domo standing on 12 beautifully carved pillars. The interior of the dome is also beautifully carved. It is the most elaborately ornamented Rozā in the City. A large portion of the ground belonging to the mosque has been encroached upon, and the little that is left to it is used by some carpenters who have pieces of timber strewn about the place and who work there. These carpenters have done much damage. The premises are at present in a very neglected and dirty condition. The well originally belonging to this mosque, which now goes by the name of Sultan Ahmed's well, is some 60 yards off near the City walls beyond present limits.	
																									A neat pretty building raised in memory of Shah-khub Mahomed Chisti, by Farhat-ul-Mulk about A. D. 1510. with slender minarets like those of the Rani Siperi's mosque, though not so finely carved. It is in indifferent condition. The surrounding grounds of any value are all gone. Two arches inside the mosque have been walled up and converted into a room for keeping articles belonging to the musjid. To the west of the mosque is a small graveyard in which lie the remains of Shah Khub Mahomed Chisti. The tomb raised on a platform has a plain canopy over it. The back of the mosque has the appearance of having been built against at no distant period portions of brick work sticking here and there	

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				According to old Survey.	According to new Survey.					
					As given in Map.	As given in Enquiry Registers.				
1	2	3	4	5	6	7	8	9	10	11
24	G. G.	1	3,130	Shah Ali Rajak's Rojo, Nalwa Edrus Rojo and Ali Khan's Masjid No. 6, Part II. Class III. App. B. 197-159, 160-41	Not given	Chhoti Edrus Masjid and Rojo.	Opposite Civil Hospital	Kaji Mahomed Sale Walad Sadrudin Husein		A splendid mosque described in the old Survey Records as Ali Khan's Mosque, all of stone and with considerable pretensions to architecture. The northern half of this mosque was pulled down some years ago by the late Kazi Hussein-din of Ahmedabad, and the stones were doubtless sold for his own personal benefit. On the ground so cleared he set up a range of shops and small houses the rents of which are enjoyed by his successor. The compound is very large and covered with tombs, and portions here and there are occupied by low houses not much better than ordinary huts, in which poor people live. In front of the mosque stands a Roza on 16 pillars open on all sides and surmounted by 9 domes beautifully carved. The

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				According to old Survey.	According to new Survey.					
					As given in Map.	As given in Enquiry Registers.				
1	2	3	4	5	6	7	8	9	10	11
26	K, 1	72	3,244	Shah Waziudin's Masjid and Roja. No. 32, Part I. Class III. App. B. A.S.	Shah Waziudin's Tomb. B.S. 1123-13,	Shah Waziudin's Masjid.	On the road leading from Khanpur to Bhadar.	Said Badusheh Bawa Saleh. 438 465 1540 1077 62 1509		ruin now, the arches in three of its walls having been blocked up with mud and brick. The grave must have been of marble originally. To the west of the principal Roza stood a mosque. It has almost disappeared, but is now being replaced by an ordinary building raised by subscriptions. The work like every thing else undertaken by the Mussalmans of the present day, is totally unsuited to the architecture of the Rozas. The surrounding ground is occupied by Waghirs and other low people. They ought to be made to go elsewhere and the ground cleared and a regular entrance established. The present holders are the descendants of Shah Abdul Wahab. The Roza and mosque were built according to Sir T. C. Hope between A. D. 1687 and 1707. They are entirely of stone, situated in the midst of a large walled enclosure with some pretension to architecture, the greater portion of which however, is in decay. In the enclosure was a Madrisa with residential rooms for students. A very few of these rooms are now in existence. The principal tomb is of plain marble and the half of the Roza set apart for it is paved also with marble. The tomb is surmounted by a canopy, originally inlaid with mother-of-pearl in pretty designs. In the other half of the Roza are nine tombs, two of which are of marble, the floor being done up with square bricks. The Roza is in good condition and the pity is that it is all whitewashed, including the carved panels in the walls.

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27	N. 2	285	288 Kachni Masjid No. 3, Part II. Class III. App. B. 772 15-1-20 M. J. S. M.	Kach Masjid 84-10	Kachni Masjid R 34	Tajpur ?	Lalbhai Gulam-Mahomed.	
28	N. 7	626	4799 Nawab Sardar's Rojo and Masjid. No. 12, Part II. Class III. App. B. 160-68	Nawab Sardarkhan's Rojo. 15-1-20	Nawab Sardarkhan's Rojo. R 24	Near Sidhi Saleem's Haveli.	Hedarali Akbarali.....	.....

The Masjid lies to the west of the Roza, built on arches under which there is a regular road way. It is composed of brick and chunam masonry except the minarets half of which from foundation upwards consists of stone. It is in good preservation. There were three villages assigned for the maintenance of the Roza and Masjid including the Madrisse, by one of the Emperors of Delhi. One of them, Faréa, lies in the Mangrol Territory, Kathiawar, but its revenue is said to be appropriated by some one in that territory. The remaining two, Dotali and Wastral in the Daskrohi Taluka of Ahmedabad, were lost during the period the Marahas held sway in Gujerat. The Roza and Masjid had also a good deal of lands around them, since lost through sales as well as carelessness on the part of the holder.

The mosque is of stone and it has a storey on timber beams. Its original name cannot unfortunately be ascertained. This storey was formerly roofed in with glazed tiles, hence its name Kach-ni, masjid, which means glass mosque. The holder keeps it in repair. The interior of the mosque is whitewashed and colored, the southern wall beyond the mosque is of brick and chunam evidently a recent construction, as it is not in accord with the architecture of the building. It stands in an open space, but the surrounding ground, except the land to the south measuring 424 square yards, does not belong to it.

These edifices occupy a large space and are enclosed by high walls built about A. D. 1084. The entrance gateway is very imposing. In the first enclosure stands the Masjid of brick and chunam masonry beautifully plastered. It is very elegant. It has tapering domes surmounted with brass or gilt crescents, and in this respect as well as in some other points of architecture it stands singular in this city. The kiba is of stone chaste plastered: it resembles marble. The floor has the appearance of having been paved with marble originally. In the second enclosure

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				According to old Survey.	According to new Survey.					
					As given in Map.	As given on Enquiry Registers.				
1	2	3	4	5	6	7	8	9	10	11
29	K. 3	309 and 360	4,133	Nawab Sujatkhan's Masjid. No. 33, Part I. Class III. App. B. 1/2. 1/18-27	Nawab Sujatkhan's Masjid.	Nawab Sujatkhan's Masjid and Rojo.	On the road leading from Karanj to Mirzapur.	Mahomedan Panch ...	.....	the gateway of which is also very imposing, stands the Rozi on a raised platform built of the same materials as the mosque. It is a fine large building surmounted with domes in keeping with those on the mosque. The outer and inner walls are composed of perforated stone panels in good condition. The floor is all of marble white and yellow. Within the Roza there are three tombs, two in good condition, the marble coverings being intact, while the third has the appearance of having been robbed of its ornamental coverings. The Roza enclosure is overgrown with trees and bushes. A portion of the ground inside is used for stacking hay. The Masjid enclosure is used for the preparation of warps for looms. There is space sufficiently wide for doing up 10 warps: each warp pays Rs. 2 per annum, total Rs. 20, which is all the income received by the holder who is a man in indifferent circumstances. The southern walls of both enclosures have all been built against the construction of private houses adjoining.
										Sujatkhan was Governor of Guzerat under the Emperor of Delhi and the Mosque was built about A. H. 1107. A. D. 1690. It is the only edifice of brick and chandam masonry that has any character of magnificence. The plastering on the walls and pillars has been carried to such a high state of perfection as to give them the appearance of polished ivory. The mosque and the Rozas are in good condition: the floor is of marble, and so are portions of some of the pillars. The premises are in possession of the Mahomedan Panch. In the Mus-

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According to old survey.				According to new Survey.		As given in Map.		As given in Enquiry Registers.							
1	2	3	4	5	6	7	8	9	10	11					
32	M. 2	106	1,553	Alamkhān's Rojo No. 15, Part II. Class III. App. B. 17/54	Alamkhān's Rojo	Alamkhān's Rojo H. 20	In Danapith.....	Nurshā Jaratalishā and Jamiatālī Khijamatālīshā	.....	lands and houses belonging to the mosque and Roza amounting to about Rs. 200, or 250 per annum. Alam Khan was a Wazir of Sultan Ahmed-Shah's. The Roza, all of stone, with some pretensions to architecture, is in the Grain Market, a very valuable part of the City. All its sides have been built against, and the rooms set up are used as offices or warehouses. The Roza and the surrounding ground which is studded with broken tombs, are held by a family of Fakirs who have played ducks and drakes with the property. The family live in a room or two attached to the western wall of the Roza, while the Roza itself is used as a store room. It was full of rubbish when I visited it. In fact, access to the interior of the Roza cannot be had except through one of these rooms. There is a large well attached to the Roza. It is rented by the Fakir to the Municipality for road watering.					
33	M. 2	85	332	Ali Akbar Sa'id Jalali Masjid and Rojo. No. 36, Part II. Class III. App. B.	Not given	Not mentioned in the Enquiry Register, having been recognized as private property H. 20	In Danapith.....	No Manager or Mutawali. Sanad issued to Nagudas Dharamchand as owner on 12th July 1880		These edifices are situated in the valuable quarter of Dana Pith or Grain Market. They were held by a Fakir, who not many years ago sold them to a Bania. The mosque has been made to give way to private houses, while the Roza has been incorporated in one of these new structures. The present owner would not open the Roza when I visited the place, and I was told that the tomb inside has been raised to the ground; and the Roza, as far as I could ascertain, is now used as a warehouse for grain.					



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34	K. 2	39	136	Nawab Shahjankhan and Mominkhan's Masjid and Rustam Alikhan's Masjid. No. 21, Part II. Class III. App. B. 1, 2, 3.	Nawab Mominkhan's Masjid R. 9, 13	Nawab Mominkhan's Masjid	Mirzapur	Hiddehah Maghutshah Fakir		These buildings occupied a large area of ground, a portion of which came to be subsequently used as a cemetery. A Fakir squatted in it several years ago. In course of time he assumed the position of owner and gradually began selling the land. The most recent spoliation by which the Rosa was completely robbed began in 1864. A Mrs. King, widow of the late Mr. James King, Principal Sadar Amin of Ahmedabad, bought from the Fakir in 1864 a piece of the land measuring about 2,285 square yards and built a bungalow thereon. Gradually she went on appropriating from the remaining portions, so that all that now remains of the original property in possession of the so-called owner, is a small enclosed grave-yard without, however, any means of access to it. The City Survey Officers confirmed all these spoliations from time to time by declaring the land to be subject to Summary Settlement, and this was finally confirmed by Mr. Borradaile, the Collector, on the 18th July 1874. All the structures of importance on the land, save a small Mausoleum with perforated walls erected to the memory of a Mahomedan, wife of the late General Ballantyne, now used as a Fowl House (the tomb has been raised to the floor) have been removed, and Mrs. King has built on it three bungalows. The Grave-yard aforesaid, is an enclosure on a platform with perforated walls in trellis style. In the centre of this enclosure is a marble tomb with a marble head stone, bearing an inscription which shows that it covers the remains of Mirza Mahomed Jaffer Nujme Sahani, alias Mominkhan, one of the ancestors of the Nawab of Cambay, who was buried on Tuesday 8th Mohorum A.H. 1155 (A.D. 1742). The enclosure is not very large; it was subsequently extended on the western side to admit of two more burials. The southern part of this walled enclosure has been utilized by Mrs. King for a cook-room, &c., which have been built against it, while the northern wall has also been appropriated by her with the intention of forming two rooms. On the day I visited the place I found
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				According to old Survey.	According to new Survey.					
					As given in Map.	As given in Enquiry Registers.				
1	2	3	4	5	6	7	8	9	10	11
35	L. 5	120 T	77	Small Rojo No. 37, Part II. Class III. App. B. P. 37	Not given	Not mentioned in the Enquiry Register, having been recognized as private property. P. 27	Near Rakhad Gate and the Arsenal.	No Manager or Mutawali. Sanad issued to Jehangirji Manchershah as owner on 13th November 1880.	.....	the space within the graveyard to have been used for storage of sundry articles. This is a very fine structure, domed, chhnam and brick, with two perforated stone windows to the north and south. Some of the panels are broken. The entrance door to the west is done up in the same style. The Roza stands almost in the midst of an extensive ground measuring 1,907 square yards, in which several tombs occur; but strange to say, it (the Roza) has been declared to be private property by the City Survey Department notwithstanding its sacred character, while the surrounding land has been made subject to the Summary Settlement cess. The Roza and land are now in the possession of a Parsi family, and there is every reason to believe that they were acquired in the same way as the property now in possession of Mrs. King (No. 34) was. There are at present two bungalows standing on the land, they are used as residences while the portions not occupied by them have been let to Rao Bahadur Becharadas Ambaldas, who has converted them into yards for splitting and stacking wood for fuel for his Mills, which adjoin. The Roza is now used by the wood cutters, &c., as a place for rest during the day.
36	G. 5	499	1,926	Edrus Shah's Rojo No. 38, Part II. Class III. App. B. P. 13	Not given	Said Abdulla Edrus Dargha and grave-yard. 84-13 P. 13	Jhaveriwada near Panjra Pole.	Said Huseni Said Sarif Sheikh.		A very fine stone Roza, domed, with walls done up with perforated slabs, belonging to the family of Syed Edroos. There are three large and two small tombs in it; over the central tomb, under which lie the remains of the first Edroos who came to India, stands a canopy all inlaid with mother-of-pearl. The building is all whitewashed



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37	D. 1	413	213	Musjid No. 39, Part II. Class III. App. B.	Not given	Galikra's Masjid.....	On the road leading from Khaddia Choki to Nawab Darwaja	Shekh Husenibhai Nuradin.		and is now held by the present Syad Khroos who lives at Surat. A fine unique small mosque; ground to the south and east built over entirely, the encroachments being right up to the "Sen." A portion of the mosque inside was occupied by a loom in work- ing order when I visited it. Dhonis were being made. The entrance door of the mosque is surmounted by a stone arch of exquisite carving. The name of the mosque is lost to the public. The edifice must have stood in a large enclosure, as will be seen from the description of the next item.
38	D. 1	417	66	Not included in old survey. No. 40, Part II. Class III. App. B.	Not given	Pir Kamal's Grave- yard.	Opposite Khadi Police Station.	Arafbhai Mohiudin.	.....	In a small square surrounded by large houses belonging to Hindus, with a low and narrow entrance, stand three tombs; two of them are of marble and the third has the appearance of having originally had the same sort of covering. The tombs are stated to be of the period of Shah Alam, and they are held in veneration by the Bora and Musahman community, and devotions are paid to them on occasions of wedding, &c. There is every reason to believe that this square formed a part of the ground belonging originally to the mosque described in the preceding para, the distance between them as the crow flies being 150 feet.
39	O. 1	55	931	Shah Ganj Masjid ... No. 17, Part II. Class III. App. B. 110. 71	Not given	Babi's Masjid	Raekhad Rohilawad.	Mirza Najafali waled Nawab Sahab and Mir Ali waled Mir Mahomed Narmad wala.	.....	Of stone, built about A. D. 1552. The three walls with minarets are all that remain. The minarets are very plain compared with the minarets in other mosques. Shah Aliji Kamdhani belonged to the family of Piran Fir and the mosque had very extensive grounds attached to it. His Bora, which is 180 feet distant in a straight line from the Musjid, is described in the next item. Between the two structures now lie a watercourse and tracts of land belonging to Government and private individuals. All these must have original- ly belonged to the Musjid.
40	O. 1	101	604	Shah Aliji's Masjid... No. 18, Part II. Class III. App. B. 110. 63, 124	Shah Aliji's Masjid... 110. 12.	Shah Aliji's Masjid...	Do.	Ashabu, widow of Jummasah Sham- shershah Fakir.		The Bora which is of stone stands on a stone plat- form. It has perforated walls. The surrounding ground is studded with tombs. A stone gate-

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Consecutive No.	Reference to Map sheet of the Ahmedabad City Survey.	Survey No.	Area in s.q. yards.	Names of Mosques, Roosa, &c.			Where situated.	Names of Managers or Mutawalis entered in the Enquiry Registers at the time of Enquiry in connexion with the new Survey.	Date of issue of Sanad if issued.	REMARKS.
				According to old Survey.	According to new Survey.					
					As given in Map.	As given on Enquiry Registers.				
1	2	3	4	5	6	7	8	9	10	11
41	N. 5	171 178 and 173	4,129	Kāzi's Mandirshālā ... No. 41, Part II. Class III. App. B. 10 - 7/16	Not given...	Madressa Hiddatbakh.	Tajpur on the Oli-phant Road.	Kāzi Mahomed Raja-ul-Hak, alias Chhotā-Sāheb.		way, still in existence not far off, shows that it had, along with the masjid mentioned in the preceding para, an extensive compound. Built about A.H. 1110 (A.D. 1698.) The term "Hedayet Baksh" means Granter of moral way. A fine mosque of stone and brick masonry with perforated clerestory windows in unique designs. It has a very large open court: a large portion of the walls of the enclosure to the north and south has gone down for want of repair. There are arched rooms almost on all sides of the enclosure intended for the residence of students. Originally, the place must have had a very fine appearance, but the rooms are now occupied by Marwadi Dyers who ply their trade in the square, which is overrun with unsightly sheds and rubbish. In the centre of the square stands the tomb, all of marble, of Mahomed Akram, styled Sheikh-ul-Islam Khan, Sudder Subba of Ahmedabad, who built the Mosque and Madriasa at a cost of Rs. 1,24,000. A good deal of the surrounding land has gone into private possession. To the east is a walled enclosure containing the tombs, protected against sun and rain by a shed, of Mowlana Nureddin (for whom the Madriasa was built) and Kazi Nizamuddin Khan, the first Kazi of Ahmedabad, both of marble. In another shed are the tombs of some of the subsequent Kazis, all of marble. On the southern and western sides of this enclosure have been built low rooms by the Kazi (not the Shapur Kazi) of Ahmedabad, the present holder, and these with the enclosure have been let at Rs. 80 per annum to certain individuals in that City who

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42	M. 1	473 and 472	117	Rojos of Saïd Mahomed Jaffar and Saraji Sâhib. No. 42, Part II. Class III. App. B.	Not given	Not mentioned in the Enquiry Register, having been recognized as private property.	Norris' Bungalow on the Oliphant Road.	No Manager or Mutavali. Sanads issued to Chunilal Vrajbhukhan as owner on 7th July 1880 and 21st August 1880 respectively.		have got up a Flour mill. In the construction of these rooms the walls of the enclosure have been utilized, and the bricks and earth used were dug out from the ground in the enclosure itself, belonging evidently to old foundations, to the detriment of the tombs. The excavations were not filled up when I visited the place on the 6th May 1886 to see how far the works had progressed. For the maintenance of this Madrasa three villages were granted; one in Champaner District, one in Kadi Purgunna and one in Pattan Purgunna, together with an allowance of Rs. 2 out of Ahmed Shah's Langarkhana. Nothing now remains of these.
43	N. 2	83	992	Shâh Badâ Kajim's Rojo. No. 8, Part II. Class III. App. B. 159-61	Not given	Sâbrâ Kasim's Musjid.	Tajpur.....	Lalbbhai Gulam Mohomed.	.....	These Rosas stand on (at present) private ground. The bungalow, now in ruins, goes by the name of Norris Sahab's bungalow. It is said to have been built by Mr. Norris, of the Bombay Civil Service, in the early days of the British Rule. One of the Rosas is of stone with perforated panelled windows all round. It contains three tombs, at present divested of its marble adornments. The other Rosa is of brick and chunam with some pretensions to architecture, the tomb or tombs in it have been removed and the building is now used as a store house. These Rosas are not traceable in the old survey Records or maps.
44	B. 2	113	730	Kâsi Sabab's Musjid. No. 43, Part II. Class III. App. B. 160-75	Not given.....	Râepur Musjid	Râepur.	Kazi Mahomed Sâle walad Sadrudin-Husen.	.....	A fine stone building, the outer domes resting on 20 columns: the walls of the Rosa consist of carved stone slabs rising from about 3 feet from the base. Some of the slabs have gone and the spaces have been blocked up with brick and chunam. There are four tombs in the Rosa, the main tomb has a plain canopy over it, the grounds to the north and west are covered by private houses, evidently encroachments. 1645 A 992
										A small mosque, in ruins, originally known as Nasar Syed's mosque. Three walls and a few pillars without any portion of the roof are all that are now in existence. It had extensive grounds formerly, as will be seen in the next description.

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Consecutive No.	Reference to Map sheet of the Ahmedabad City Survey.	Survey No.	Area in sq. yards.	Names of Mosques, Rozas, &c.			Where situated.	Names of Managers or Mutawalis entered in the Enquiry Registers at the time of Enquiry in connection with the new Survey.	Date of issue of Sanad if issued.	REMARKS.
				According to old Survey.	According to new Survey.					
					As given in Map.	As given in Enquiry Registers.				
1	2	3	4	5	6	7	8	9	10	11
45	B. 2	550 and 160	104	Not included in Old Survey. No. 44, Part II. Class III. App. B.	Not given.....	Tomb..... Rm	Gundiwadda in Astodi.	Dalaji Wakhtaji ...	.....	The small space now left in front of it is used as a pottery, and dyeing is also carried on there. This is a magnificent marble tomb covering the remains of Nasar Sayed. It is in the same style as the tombs in Ahmed Shah's Roza and in Sarkhej (Mahomed Begula's) as regards design and beauty of work. Portions of the marble works have been removed and replaced by chunam plaster. There are signs of there having been a Roza over the tomb with the usual walled enclosure. The ground surrounding is occupied by houses, and the place goes by the name of Hajira-wad. Hajira is a term used for Royal grave-yards, so that the locality must have been of considerable importance in the bright days of Ahmedabad. Every such Roza had a Musjid attached to it when built, and the Musjid described in the preceding para, which is 120 feet distant in a straight line, is stated to have formed the adjunct of this Roza. On each side of the tomb is a small tomb, and both of them must have been of marble when made. An old woman living in the neighbourhood lays claim to these tombs.
46	H. 5	16	737	Shekh Mahomed Jahir's Musjid and Rojo. No. 5, Part II. Class III. App. B.	Morki Mosque	Shekh Jaded's Musjid.	Opposite Seth Jee- ingbhai's residence, Ghi Kanta Road.	Mahomedan Panch...		The Mosque has fallen in, a portion of the back wall containing the principal kiba is all that remains. This might be covered over with a dome to ensure its preservation, or it might be removed and sent to the School of Art in Bombay or to the Indian Section of the South Kensington Museum. The Roza is in fair condition. The ground to the north has been built upon with low houses. On the ground in front on the road side a range of

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31	47	N. 7	627	2,298	Mahomed Ali Sahab's Musjid. No. 16, Part II. Class III. App. B.	Shah Mahomed Ali's Musjid.	Shah Mahomed Ali's Musjid.	Near Sidhi Saleem's Haveli.	Nurul Husen Shah-budin.		small shops of brick and mud has recently been built by the Mussalman Punch abutting the mah-rab entirely out of public view. Stone and brick and chunnam masonry, partly modern. Architecture very plain; the minarets are stumpy, being about 3 feet in height. On the opposite side of the mosque is a plain Roza containing the remains of Shah Mahomed Ali. The tomb and floor are of marble. The Mussulmans living in the neighbourhood and the Jamát of the Dyers are said to keep the buildings in repair: the interior of the Mosque however is daubed with yellow, green and blue. On the other side of the Roza, in a walled enclosure belonging to this Mosque, is a Pandal, and near it a small Roza (brick and chunnam) with a tomb in it of plain marble. The enclosure has been let to some Pándra (sizers of warp) for Rs. 8 per annum, and they carry on sizing operations here.
	48	N. 1	324	1,976	Makdum Saïad's Rojo No. 9, Part II. Class III. App. B. 1.1.11	Maktam saheb's Musjid 84-9	Maktubshah's grave-yard. R. 31	Jamalpur, Datapathar.	Hamidudin Saïad.	.....	The Mosque has disappeared and a brick and mud structure now occupies its place. It is in a dilapidated condition. The Roza which is of, stone, has lost its outer veranda on the southern eastern and northern sides. The tomb inside is of marble under an ornamented canopy. Attached to the Roza is a graveyard called Rani's Hazira. The Roza in this graveyard which is of brick and chunnam, is now a private dwelling, the tomb in it having been removed.
	49	N. 1	326	608	Kutub Saïad's Rojo No. 10, Part II. Class III. App. B. 15.5.8 D. 8	Not given 84-8	Pir Kutubdin's Rojo R. 32	Jamalpur, Medani-wada.	Abhrambhai Kásam bhái Shekh.	.....	The Roza belongs to the time of Ahmedabab. There are three tombs in it, but the building is now used as a dwelling house by a Fakir. It must have had grounds around originally.
	50	O. 5	420	3,287	Piránpir's Musjid and Bala Middin's Rojo. 16.7.6 No. 11, Part II. Class III. App. B. Hazrat Pir's Rojo..... 16.7.6	Piránpir's Rojo A. 23. 19	Piránpir, or Bala Mohin-din's Darghá. R. 35	Near Khánjá Gáta.	Saïadmiá Wallad Mir-saheb.		Piran Pir is the greatest Pir known in the Mahomedan world. Shah Abdul Khalak Syed Abdul Kadar, one of his progeny in direct line, came and settled here upwards of 275 years ago. He lies buried in a Roza with perforated walls. The tomb is of marble. The Musjid and Roza are known as Piran Pir's. Piran Pir was a lineal
	51		...	...							

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Consecutive No.	Reference to Map of the Ahmedabad City Survey.	Survey No.	Area in sq. yards.	Name of Mosques, Rozas, &c.,			Where situated.	Names of Managers or Mutawalis entered in the Enquiry Registers at the time of Enquiry in connexion with the new survey.	Date of issue of Sanad if issued.	REMARKS.
				According to old Survey.	According to new Survey.					
					As given in Map.	As given in Enquiry Registers.				
1	2	3	4	5	6	7	8	9	10	11
										descendant of Imam Hussein, the grandson of Mahomed the Prophet, by his eldest daughter Fatima. The Masjid was built before the Roza, but it fell into complete decay. Attempt is now being made to put up a building in its place by utilizing what remains of the old structure. The work is of brick and chunam and will be very plain when completed. The Masjid and Roza are each in a separate enclosure. There are other tombs in the enclosures in which are interred some of the members of the family. The present holder is a descendant of Shah Abdul Khalak, and he attends to repairs, &c., as far as his means allow. The Roza and the entrance gateway which has an imposing appearance, are daubed with different colours, some portions being whitewashed. The Roza (No. 51) is of brick and chunam masonry. It contains two tombs of plain marble, said to cover the remains of Syed Mia and Syed Askari Mia belonging to the family of Piran Pir. Grounds to the east have evidently been cut away from the plot which must have formed the original enclosure. There is a plain small Masjid (brick and chunam), evidently of recent construction; and outside the walls under a Tamarind tree are two tombs of rough marble. The inscription on one shows that under it lie the remains of Bajé Sharifa, Mehbub Ulla's daughter, A. H. 1150 (A. D. 1738); the inscription on the other, A. H. 1141 (A. D. 1729) states that Syed Kasum of the family of Shamé Burhani lies buried under it.

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52	G. 1.	378	1,498	Mahomed Saïd's Musjid.	Ghikantā Musjid	Ghikantā Musjid	Opposite Ghikantā Police Station.	No Manager or Mutavali-sanad issued to Nansimā Mahomed Afzal as owner on 9th October 1883.		This is a private Musjid belonging to the family of the Dattiwālas of Ahmedabad. The ground in front of the Musjid is studded with tombs of several members of the family of the past and former generations. A portion of the compound belonging to this Musjid is used as a firewood Depot.
				No. 7, Part II. Class III. App. B.	R. 12					
53	H. 2	73	963	Pir Dastgir's Musjid and Rojo.	Not given	Pir Dastgir's Musjid...	Near Dāvā Bhaīs Wādī, Ghikantā Road.	Saïd Mirāsheb Wallad Kājammiā.	5 July 1879.	The Musjid has completely gone, and the ground on which it stood is now occupied by a range of low buildings. The Roja alone stands at present, but it is in a dilapidated condition. The arches, one to the east and the other to the west, have been blocked up by a wall and the spaces within converted into rooms. Much ground has apparently been lost, and a part of the Tankā of the Musjid is now in another compound.
				No. 23, Part II. Class III. App. B.	R. 6					
54	N. 7 and 394	720	633	Not included in Old Survey.	Not given	Mustafā Saïd's Musjid.	Near Sidhi Salem's Haveli.	Imāmshā Gulābshā Fakir and others, Panch of Jamalpur.	.....	The Musjid is very small now, all stone and white washed. It has been built against and upon by private persons. The old man in charge who lives there informed me that it had extensive grounds formerly. Not far away on a high ground in a graveyard are to be seen ruins of what apparently was a mosque.
				No. 43, Part II. Class III. App. B.		R. 30				
				159-62						
55	K. 3	50	636	Mirdhāwād's Musjid...	Not given	Mirdhāwād's Musjid...	Mirdhāwād near Lal Darwājā.	Imām Manubhai and others Panch of Mirdhāwād.	.....	In complete ruin. Walls alone in existence. Surrounding ground all built upon.
				No. 46, Part II. Class III. App. B.	160-65					
56	O. 1.	32	3,380	Rojās of Shāh Ali and Ipatkhān and tomb of Shāh Gaz.	Not given	Not mentioned in the Enquiry Register, having been recognized as summary settlement holdings.	On the road leading from Khāmāshā's Chakla to Jamāl-pur.	No Manager or Mutavali, sanad issued to Najumī and Hemadmiā, sons of Dādāmiā Kamrudin, and Hamirmīā Fajālmiā, as owners on 2nd February 1886.	.....	The Mosque has disappeared. The Tankā is the only trace left of it. The gateway of the compound enclosure is still standing. The Roja is in ruin, but the tomb in it is still standing. There is a modern Roja there in pretty fair condition of brick and chunam. It contains two large and one small tombs. The ground is overrun with old tombs and graves, and is all cultivated by Wāghī squatters with cucumber, &c. Some Fakirs also live on the land.
				No. 47, Part II. Class III. App. B.						
				A 12						
57	I. 8.	233	1,094	Gagā Nāsā Musjid ...	Not given	Musjid	Near Shāhpur Gate.	Mehemndmiā Khubmiā.		Though of brick and chunam, this mosque must have had some pretensions to architecture. It was built during the time of Ahmed Shah in memory of Ganj Inayet. It is roofless and in complete ruin now.
				No. 48, Part II. Class III. App. B.	R. 1					
				163-74						

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Consecutive No.	Reference to Map of Ahmedabad City Survey.	Survey No.	Area in sq. yards.	Names of Mosques, Bomas, &c.			Where situated.	Names of Managers or Mutawalis entered in the Enquiry Registers at the time of Enquiry in connexion with the new Survey.	Date of issue of Sanad if issued.	REMARKS.
				According to old Survey.	According to new Survey.					
					As given in Map.	As given in Enquiry Registers.				
1	2	3	4	5	6	7	8	9	10	11
58	N. 4	27	1,419	Musjid. No. 49, Part II. Class III. App. B.	Not given..... <i>R 25</i>	Said Jafar's Musjid...	Near Said wadd in Astodi.	Khamrunisá, widow of Kazi Ahmed Husen Mahomed.	.....	Of brick and chunam but well built, although plain. In the Boma lie the remains of Syed Hamad Jaffer Shirazi who was the founder of the sect of Sunni Bomas, an off shoot from the Shia Bomas. There is another Boma containing nine tombs three of which appear to be principal. The compound is full of tombs. At present the Musjid and its grounds are used by Afghan travellers.
59	L. 1	258	697	Pidshahji Musjid ... No. 50, Part II. Class III. App. B.	Not given	Dhalgarwadd's Musjid.	Near Hope Market.	Kalubhai Dagubhai...	.....	The name of this mosque, properly speaking, is Khams Sakti, two Arabic words meaning five minarets (religious service). Originally of stone. It was built A. D. 1541 by Khawand Mulk in the time of Mahomed Shah Sahani. The Musjid could not then have been what it is now. The stones have all been removed. It occupies a smaller area and the walls have been done up with chunam. It has an ordinary roof with wooden ceiling. It is kept up by the Dhalgarwadd people and is in pretty good condition.
60	L. 3	132	512	Alif Musjid No. 14, Part II. Class III. App. B.	Alif Musjid <i>P 18</i>	Ahmed Murtaza, alias Alifki Musjid	Khas Bazar near Kasranj.	Mahomedan Panch ..		A small structure on a very high plinth of brick and chunam, properly repaired in 1878-77 after the great flood of 1875. To the south it is open; to the east stands a bungalow built from the Mahomedan Panch Funds; to the north are shops occupied by shoemakers, also the property of the Mahomedan Panch, and to the east on each side of the entrance are barbers' shops. The Musjid was originally built about the time the Jumma Musjid was completed. The tradition is, that its cost was met from a reward granted by Ahmed Shah when the first letter of a Religious sentence was written in the northern gallery by



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61	E. 4	1	1,279	Haji Sahab's Masjid No. 51, Part II. Class III. App. B.	Not given	Haji Sakhi's Masjid	Lai Dawa's Tekra in Daraipur.	Gulammad Abdulla bhai and others, Panch of Mahad Mehila.	17 July 1879.	the entrance of the mosque; hence the name Alef which is the first letter of the Persian alphabet.
62	Do.	54	740	Mia Mahomed Husen's Masjid. No. 52, Part II. Class III. App. B.	Dadamia's Masjid	Dadamia's Masjid, otherwise called Roshan Pir.	Near Chandan Tal- lavdi.	NurulHusenShahbodin	4 July 1879.	An old Mosque about 250 years old, of brick and chunam, and in indifferent condition. Ground to the north and south all built upon. To the north- east lie the tombs of Haji Saki and Shih Nur, of plain marble, each under a wooden canopy on carved wooden pillars, also in indifferent condi- tion. To the east there is a large graveyard with many tombs in it. A portion of the Masjid has been walled in for residence.
63	N. 7	223	620	Abdulla Saad's Masjid and Shah Fajil's Rojo. No. 10, Part II. Class III. App. B.	Not given	Pir Fajal's Masjid	Jamalpur, Datapa- thar.	Saiaid Shahbodin Murtuza.	.....	In much disrepair. The Roza is of stone. The mosque now standing is of brick and chunam not in good order. It is very small. A Fakir and his wife live in a thatched hut adjoining the mosque. There was a "chula" (place for cooking in) inside the Roza when I visited it, evidently in regular use. The back of the Masjid has been built against, the rooms having entrance from outside.
64	D. 4	235 and 536	1,428	Asrafkhan's Masjid and Badasabeh's burial place. No. 53, Part II. Class III. App. B.	Nawi Moholat Masjid.	Nawi Moholat and Suigara Pole's Masjid.	In Nawi Moholat and Suigara's Pole.	Nanamia Mahomed Afjal.		The mosque was built by Asrafkhan, for- merly a Wazir under Shah Kurbudin. There is nothing left of the original mosque. The Boras who own it, have built a new structure on the old site. It is of brick and chunam and has nothing to liken it to the mosque of the olden times. The pillars in the building are all of



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Consecutive No.		Reference to Map or sheet of the Survey and City.	Survey No.	Area in sq. yards.	Names of Mosques, Rozas, &c.		Where situated.	Names of Managers or Mutawalis entered in the Enquiry Registers at the time of Enquiry in connexion with the new Survey.	Date of issue of Sanad if issued.	REMARKS	
1	2				According to old Survey.	According to new Survey.					
						As given in Map.					As given in Enquiry Registers.
1	2	3	4	5	6	7	8	9	10	11	
65	B. 1	209	574	Saiad Ali Masjid	Dadamin's Masjid ...	Dadamin's Masjid.....	Raepur opposite Makeriward.	Nuru Husen Shakhbuddin.	4th July 1879.	wood carved. The ceiling is likewise of wood, also carved; adjoining the mosque is a small low room where fifteen Almas (men very learned in religious matters) are buried. A part of the western wall is done up with perforated stone slabs all whitewashed. There are other tombs also in the premises. It is said there was a good deal of land attached to this mosque. The houses in Navi Moholot (a small sub-division of the city) stand on this land which included a garden. The Masjid is kept in good order. To the north-east of the mosque is the Rosa and tomb of Syed Samahudin under a canopy, who died about 150 years ago. He was a man of great learning and piety, and has since his death been recognized as a Pir. To the north-west of this Rosa are two tombs, each one in a niche. In one of them lies buried Badi Saheb Khoda Noma, who was the first Pir of the Nawab of Junagadh. Syed Abdul Kadar, alias Bawa Miā the present Pirzada, is the sixth in direct line from Badi Saheb. The other contains the tomb of Shah Abdul Rasool Khoda Noma, the Pir of the aforesaid Samahudin and father of the aforesaid Badi Saheb.	
				No. 54, Part II, Class III, App. B.		<i>min</i>				Hemmed in by private houses except a small portion on the road side. The Rosa is a plain domed building with a tomb of marble within. The mosque now standing is of recent construction brick and mud.	

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66	Do.	38	446	Ambli Masjid No. 55, Part II. Class III. App. B.	Not given	Ambli Masjid	Rasapur opposite Pa- khali Pole.	Pirbhai Nathu	7th June 1879.	Demmed in in a zigzag way on all sides except a small portion on the roadside. There is a good Tanka as well as a fine house, which prove that the Mosque to which they formerly belonged must have been of some consequence. The present Mosque is small and plain, of chunam and brick. The Raza has been cleared of the tomb it contained, and is now used as a warehouse.
67	G. 3	820	87	Husen Saiadka Mus- jid, No. 56, Part II. Class III. App. B.	Not given	Musjid in Mogal's Pol.	Panchpatti, Mogal's Pol.	Hamdubhai Rehman- bhai.	5th Aug. 1879	This Mosque is situated on the Panchpatti Road at the entrance of the Mogul Pol on the outer side of the Pol Gate. On the other side of the entrance also on the outer side of the said gate on an open platform stands a marble tomb very old. This shows that the two structures originally belonged to one compound and were connected with each other. Attached to this tomb in a small room containing a tomb of brick and chunam. The grounds to the west have all been built upon and through them lies the Pol Road. The Masjid is very small, probably not the original structure. It now goes by the name of Kazi Ali's Masjid, and is used as a school for teaching Koran. It is in charge of Sunni Bora. The tombs do not appear to have received any cognizance during the old survey.
68	L. 1	277	457	Bawa Latif Masjid ... No. 57, Part II. Class III. App. B.	Not given	Bawa Latif's Masjid.	Khas Bazar	Sadakalishah Valin- shah.	.....	Mosque entirely gone, and the site is occupied by a shed in which Fakirs live. There is no Raza, but there is a tomb, which however is not much looked after. There are a few houses attached to the south, the rents of which are enjoyed by one of the Fakirs who constitutes himself owner. Sadak Ali, the man in whose name the property stood, died about 4 years ago. The Fakir who is now in possession is called Azmat Ali Shah. The lands to the north which are very valuable, abutting as they do on the Khas Bazar, are now in the hands of private individuals.
69	J. 2	47	1,736	Shah Fateh's Masjid and graveyard No. 20, Part II. Class III. App. B.	Shah Fatāha's Masjid.	Shah Fatāha's Masjid...	To the South of the Mills in Shahpur.	Masjid declared Wakaf, nobody's name entered in the Re- gister as Manager or holder.		A small but massive Mosque of brick and chunam, perfectly plain. It has two slender minarets, and the dome is surmounted with three finials. There are three kiblas. The interior is whitewashed and is daubed here and there with green, yellow and

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Consecutive No.		Reference to Map or sheet of the Ahmedabad City Survey.	Survey No.	Area in sq. yards.	Names of Mosques, Rozas, &c.		Where situated.	Names of Managers or Mutawalis entered in the Enquiry Registers at the time of Enquiry in connection with the new Survey.	Date of issue of Sanad if issued.	REMARKS.	
1	2				According to old Survey.	According to new Survey.					
						As given in Map.					As given in Enquiry Registers.
1	2	3	4	5	6	7	8	9	10	11	
70	E. 1	195	1,214	Mirana Chhullani Masjid. No. 58, Part II. Class III, App. B. 159-69	Not given	Mirā's Masjid	Near Mira Police Station in Lusa-wādā.	Faridkhan Bhāikhan Wallad Jarikhan.	.....	blue. The sea is in good condition, as also the Houz. The mosque is kept in repair by the Mussalman workmen belonging to the Ahmedabad Spinning and Weaving Company's Mills to which the mosque compound adjoins. To the north and south rooms are attached to the mosque for residence. The ground to the north east is covered with tombs in good preservation; among them is one in which lie the remains of Abdul Fattā. There are lands to the east and south of the mosque measuring 1,029 square yards, held on Summary Settlement tenure by Shahbadin Martiza who professes to be the holder of the mosque, but as far as I have been able to ascertain, he has not spent even a pie of the income accruing from it on the mosque. In ruins, has a good entrance. It is a plain structure of stone. In front of the mosque there are several tombs in decent order. The compound is very much neglected, ground to the north and west encroached upon, while a portion to the south adjoining the mosque is used for tethering cattle. Mira Sayed Ali in memory of whom this mosque was erected, is said to have been a man of considerable piety and he died about 400 years ago. His remains lie buried at Unao in Guicowar's territory, about three miles distant from the Unjha station on the Rajputana-Malwa Railway. It is a place of considerable pilgrimage among the Mahomedans.	
71	H. 1	17	1,466	Pir Vazirbahi's Masjid. No. 19, Part II. Class III, App. B.	Wāhedshāh's Masjid. R. 7	Wāhedshāh Pir's Masjid and Rojo.	Opposite Travellers' Bungalow.	Gulam Mahomed Din-Mahomed.	16 June 1879	The Rozā lies in a walled enclosure and there is a small mosque in the compound. The buildings are all of brick and chunam masonry with no	

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Consecutive. No.	Reference to Map sheet of Ahmedabad City Survey.	Survey No.	Area in sq. yards.	Names of Mosques, Bazas, &c.			Where situated.	Names of Managers or Mutawalis entered in the Enquiry Registers at the time of enquiry in connexion with the new Survey.	Date of issue of Sanad if issued.	REMARKS.
				According to old Survey.	According to new Survey.					
					As given in Map.	As given in Enquiry Registers.				
1	2	3	4	5	6	7	8	9	10	11
75	L. 4	39	246	Asa Sahab's Musjid ... No. 61, Part II. Class III. App. B.	Not given	Yasinmā's Musjid ... <i>Phir</i>	Rakhad Handia's Mehalla.	Said Sarfudin Martuzā.	.....	ground being under houses, there are no means of tracing the site of the Mosque. It is in a dirty condition. This must have been a fine building from the appearance of the Tanka and Hoz, the latter of which is octangular. The ground surrounding is studded with private houses, so that it is impossible to trace the site of the Mosque. At present there is a small insignificant Mosque of brick and chunam in one corner. There is a field attached to this Mosque in the village lands of Asarwa Survey No. 505, measuring acres 15, assessed at Rs. 61. The quit rent paid to Government is Rs. 7-10-0, the difference Rs. 53-8-0 being a loss to Government.
76	F. 3	567	111	Bakshah Saad's Musjid. No. 62, Part II. Class III. App. B.	Not given	Nagina Pole's Musjid...	Nagina Pol in Darapur.	Valimad Rehemtula and others, Panch of Nagina Pole.	.....	A portion of the entrance is of stone, the Mosque is hemmed in by private houses to the south, east and west. The present Musjid is very small, of brick and chunam, well kept by the people of the neighbourhood. There are tombs in an enclosure in the midst of houses on the opposite side of the road to the north, distant 54 feet in a straight line, which must have belonged to this Mosque originally.
77	E. 5	80	299	Mahomed Musjid No. 65, Part II. Class III. App. B.	Not given	Malek Ahmad's Musjid <i>Phir</i>	Near Topiwala Pol in Kalapur.	Abdul Rehman Bahimbahi.		The old Mosque has disappeared, and a very large portion of the ground belonging to it has been appropriated for building purposes. On the remaining portion, contracted, now stands a small brick and mud Musjid with tile roofing. The southern part of this Musjid has been walled off for a residence in front of which within this enclosure are three low tombs. The tomb which must have had a Mausoleum over it, for it



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78	K. 3	361	185	Not included in old Survey. No. 66, Part II. Class III. App. B.	Not given <i>p. 73-14</i>	Bāwā Ahmad's Masjid <i>R. 14.</i>	On Salapos Road behind Alef Masjid in Khas Bazar.	Karimbhāi Murtojá,	contains the remains of one of the four Ahmeds whose presence on the spot formed the condition on which depended the construction of the City of Ahmedabad, (Campbell's Gazetteer Page 249 foot note 5.) occupies a lonely position in an open space by the road, without any platform and without any sort of enclosure. It is now of brick and chunam capped with a large thick slab of stone, and may be said to be neglected altogether.
79	M. 3	139	8	Not included in old Survey. No. 29, Part II. Class III. App. B.	Not given <i>Class</i>	Bala Saad Pir's Dargah (This is a mistake, vide remarks). <i>R. 1</i>	In Kandoi Ol at the commencement of Kalapur Road from Manekchok.	Sirdārba, widow of Amir Mehebulabbai Shekh.	The original Mosque has disappeared. A very poor substitute for it exists now in the shape of low walls with a Kibla and tiled roofing constituting a small room, now inhabited. The Bōdā is a small tiled room also. The tomb is surrounded by wooden railing surmounted by a wooden canopy of plain and indifferent workmanship. There are half a dozen rooms attached which yield about Rs. 4½ per month in rents. The front veranda is now a shoemaker's shop. The Bōdā and Buildings are now in charge of the Mussalman Nalbands, or Farriers, of this City. The Ahmed who lies buried in the Bōdā is one of the twelve Bāwās mentioned in foot note 5 to page 249 of Campbell's Gazetteer of Ahmedabad.
									This is the tomb of Khanjahan or Rao Mandlik, the last Rao of Sorath, who was defeated by Mahmud Begada in 1470 or 1472 and became a convert to Mahomedanism and died in Ahmedabad. The room in which it stands is miserably small, and yet a space, about 4½ feet square out of it, has been let to a Chowkai for Rs. 2 per month, so that the portion in which the tomb lies is not more than about 8 feet by 3½ feet. The room is in the Kandoi Ol (the portion of the Kalapur road where sweetmeats are made and sold) and it has sweetmeat shops on each side. The Kandoi Ol forms the commencement of the Kalapur Road, and the tomb is on the right side of it as you proceed from the Three Gates to the Kalapur Gate. Campbell's Gazetteer of Ahme-

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Consecutive No.		Reference to Map or sheet of the Ahmedabad City Survey.	Survey No.	Area in sq. yards.	Names of Mosques, Rozas, &c.		Where situated.	Names of Managers or Mutawallis entered in the Enquiry Registers at the time of enquiry in connexion with the new survey.	Date of issue of Sanad if issued.	REMARKS.	
1	2				According to old Survey.	According to new Survey.					
						As given in Map.					As given on Enquiry Registers.
1	2	3	4	5	6	7	8	9	10	11	
80	Q. 1	129 8	40	Ubramji Kulikhan's Tomb. No. 30, Part II. Class III. App. B.	Ibrahim Kulikhan's Tomb. No. 23208	Included in the compound of the Collector's Bungalow and Office.	In the Collector's compound.	Now Government property, but there is a man who attends to the shrine, of the name of Kalu Amir who receives the allowance of Rs. 38 made to it by Government.		This is a Road, very unpretensions in every way consisting of a small domed mausoleum, the floor of which inside is about 10 feet by 8 feet. It is blocked up on all sides except at entrance where there is a low-door. Inside the dome is a round tomb of brick and chunam, containing the head of Ibrahim Kali Khan, a Persian warrior who, according to Campbell's Gazetteer [page 277] died a martyr to Islamism, and whose body was taken to Bagdad for burial. The shrine is held in great veneration and a good many of the people who, from their connection with crime	

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APPENDIX D.

Statement describing the Mosques and Rozas in the
Suburbs of Ahmedabad and the adjoining
villages, and giving other particulars.

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Serial Number.	NAME OF VILLAGE.	DESCRIPTION OF THE MOSQUE, &c.			REMARKS.
		Name of the Masjid, &c.	Name of the Survey No. in which it is situated.		
			Survey No.	In whose name it is entered.	
1	Sherkotda	Shih Budsha's Rozá..... (In the village Records "Kishan no Ghumto," by which name it is known.) No. 69, P. II. C. III. App. B. p. 20,	21	This is Devasthan land standing in the name of Shah Budshah Pir, managed by Biban, daughter of Izmat-alishah Kasamshah. Its area is 2½ gunthás, and assessment Rs. 3-8-0, and the quit rent paid to Government is seven annas, the difference, Rs. 3-1-0 being a loss to the State; the land is now held by Mahasakh Motichand, to whom it has been mortgaged.	Biban, daughter of Izmat-alishah Kasamshah. A Boz of stone, domed, the dome standing on 12 pillars, open on all sides. There is a little carving in the building. In the Rozá there are three tombs of stone, one of which contains the remains of Pir Shahbud Shah. The ground around is used as a cemetery for the courtesans and prostitutes of the city.
2	Sherkotda	Char Tola Masjid. (Name not ascertainable. In the Village Records it is called Char Tola Kalraistan.) No. 70, P. II. C. III. App. B.	20	This is Devasthan, and in the Sanad the name of Abdul Rehman Mahammad Hussien. Its area is 22 acres and 21 gunthás. Its assessment is Rs. 13-0, and the quit rent paid to Government is Rs. 17-6-0, the difference, Rs. 121-10-0 being a loss to the State. Besides this the Masjid has a portion of another survey No. (24) attached to it. This portion measures 2 acres and 10 gunthás, assessed at Rs. 13-12-0, and the quit rent payable to Government is Rs. 1-12-0, the State losing Rs. 12-0-0. 12-12 22-21 2-10 17-6 1-12 12-2	A stone building. It has three kiblas: the two side ones are carved and in good preservation, but white-washed. The central kibla has been either taken out or broken, the vacant space having been patched up with brick and chunam. The real name of the mosque is not now ascertainable, but from the name in Col. 3, it would appear that the masjid had four minarets, but so far from this being the case, it has not a single one now. The place was formerly owned by, or there lived in it, four communities (i.e. according to the vernacular) of fakirs, and it went by the name "Char Tola wali Masjid." The word "tola" has become transformed into "tola."
3	Sherkotda	Pir Kasamkhan's Rozá . No. 71, P. II. C. III. App. B.	70	This is Devasthan managed by Jafar Ali Sadak Ali. Its area is 2 acres and 2 gunthás, assessed at Rs. 17-0-0. The quit rent paid to Government is Rs. 2-2-0, the State losing Rs. 14-14-0. This Rozá and the two following Rozás, viz., Pir Bakur-shah's and Pir Mashayek's, have jointly among themselves a field (Survey No. 72) measuring 2 acres and 9 gunthás, assessed at Rs. 21-0-0. The quit rent paid by them to Government is Rs. 5-2-0.	Jafar Ali Sadak Ali. 17-0 Of stone, brick, and chunam, white-washed. In the dome there are three tombs on a marble platform, shaded by an ornamented canopy which is painted rather gaudily. The floor of the Rozá is of marble, as also the floor of the vestibule leading into the Boz. The upper portion of the walls about 6 feet from the floor, are done up with carved stone panels, and on each side of the walls, midway, on the outside, there is a nicely-worked meh-rab under a domed vestibule. Kasum Shih was nephew of Imam Shah, the founder of the Piráná sect of Mussalmans, and his shrine is held in veneration by his followers. The Rozá is kept in repair.

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4	Sherkotda	Pir Bikarabadi's Rest No. 72, P. II. C. III. App. B.	71	This is Derasthan managed by Mojwar Jehal Oam, Mojwar Jehal Oam. Its area is 2 acres and 39 guntas, assessed at Rs. 8-0-0. The quit rent paid to Government is Rs. 1-0-0, the State losing Rs. 7-0-0.	A brick and chasen building, dull and heavy in appearance. The interior is dark and badly ventilated. The Rest contains the tomb of Baker Bhai, son of Imamshah of Pirick. The shrine is held in great veneration, and many people come from various places to pay devotion and make votive offerings thereto. The building is all whitewashed, but is kept in repair.
5	Sherkotda	Pir Mashayek's Rest No. 73, P. II. C. III. App. B.	127	This land is Derasthan. It is managed by Mir Ahmad Husen alias Abdullashah and Mirasah, sons of Kiam Ali. Its area is 1 acre and 9 guntas, and assessment Rs. 11-0-0. The quit rent paid to Government is Rs. 1-6-0, the State losing Rs. 9-10-0.	Managed by Rajmal Mouji on behalf of Mir Ahmad Husen alias Abdullashah and Mirasah who live at Pahlapur. This Rest is in a fortified enclosure. The main Rest contains the remains of Pir Mashayek. It is a fine stone building flanked on each side by a veranda, the roof of which stands on 30 pillars connected with each other by an arch. The floor walls consist of carved stone slabs. The tomb has a canopy over it, and around it there are six tombs. To the west of the Rest, there is a stone, brick and chasen mosque, plain but deep. The second Rest contains the remains of Pir Abu Talib, grandson of Pir Mashayek. This was originally open on all sides, but the arches have recently been blocked up. All the buildings in this enclosure are white-washed. They are kept in repair.
6	Sherkotda	Hybat Khin's Rest No. 74, P. II. C. III. App. B.	180	This is Derasthan, managed by Abdul Rehman Mohommedbhai. Its area is 17 guntas, assessed at Rs. 3-0-0. The quit rent paid to Government is Rs. 0-5-0 the State losing Rs. 2-10-0.	Now managed by Mohommedbhai Umarbhai Narnawli. This tomb is in an open square enclosed by walls about 4 feet in height. It is indifferently done up in marble and has the appearance of having been constructed not many years ago after the destruction of the original structure. To the north-west of this enclosure, is an angular portion of the original Rest standing on 5 outer and 6 inner pillars, and this is indicative of there having been a regular Rest over the tomb. To the west, a few feet from the tomb, is a small masjid of brick and chasen, all white-washed, evidently of recent construction. The tomb, with the little ground attached to it, is much neglected. The premises are alongside the B. R. & C. I. and B. M. Railway, to the north of the Surveyor overbridge. Mir Mahommedbhai Omerbhai Narnawli, the manager, about 5 years ago, built 18 shops (brick and wood) on the southern side of the ground, and he now receives their rents which amount to upwards of Rs. 800 per annum. Hybat Khin's mosque is in the city. vide No. 1, Part I. Chas III. Appendix B.
7	Sherkotda	Shah Mahabub's Rest No. 75, P. II. C. III. App. B.	15.	This is a low roofed building in Railway Suburb, and measures 184 square yards. It is described as Derasthan land and entered in the name of the shrine.	Haji Abdulla. Shah Mahabub belonged to the period of Shah Khin and lived about 150 years ago. The tomb, a low brick and chasen structure, now stands under a plain canopy in a small room outside the Khatpur Gali. There must have been a regular Rest over it formerly as also a masjid, as Shah Mahabub was a man of great piety, and was held in much veneration. He has been recognised as a Pir since his death, and an Urs is held every year on the anniversary of his demise. There are 4

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Serial Number.	NAME OF VILLAGE.	DESCRIPTION OF THE MOSQUE, &c.			REMARKS.
		Name of the Masjid, &c.	Name of the Survey No. in which it is situated.		
			Survey No.	In whose name it is entered.	
					or 5 shops belonging to the Roza which adjoin, and they yield from Rs. 400 to 500 per annum. The man who holds the Roza, Hajibhai Abdulla, enjoys the rents. An allowance of Rs. 2 is made annually from the village expenses of Sherkotda for this shrine, but it is paid, not to Hajibhai Abdulla, but to the Mahomedan Punch.
8	Sherkotda	Sidi Basir's Mosque No. 22, P. I. C. III. App. B.	O. No. 2.	The area is 2,027 square yards. It is Government land waste in the Railway Suburb.	Fakir Karim Shih (he says he does not know his father's name.) All that remains of the mosque is the principal arched entrance, surmounted by two minarets. The other portions were, according to Sir T. C. Hope, reduced to ruins in the contest between the Marathas and the Mahomedan Viceroy which took place about A.D. 1765, and they have all been cleared away. The minarets are elaborately carved, and are in a fair condition. The whole needs repair. A low house of brick and mud has been built at the south-west corner of the mosque. A few years ago some slight repairs were made to the standing portions of the edifice by the Public Works Department at a cost of Rs. 9-15-9. The Roza is in existence. Mullek Sarang, who built the mosque within the Sarangpur Gate (vide No. 24 Part I. Class III of Appendix B.) lies buried in it. The remains of Sidi Basir are not entombed there. One angle of the roof has gone down with two pillars. The other portion of the roof stands in a fair state of preservation on 30 pillars. There are three tombs in it now, of ordinary brick and chhnam; who lie buried here besides Mullek Sarang is not known. The Roza is occupied by fakirs who have built low brick and mud rooms in it for themselves, and they cook also there, the entire place is much out of order. What is not occupied by the fakirs has been let to grass-dealers, who keep hay on the premises. Sidi Basir has his tomb in a walled enclosure below the masjid platform to the north-east. The tomb now is plain, of brick and chhnam.
9	Sherkotda	Afzalkhan Bombani's Mosque and Roza. No. 76, P. II. C. III. App. B.	156	This land is Devasthan. Its area is 1 acre and 31 gunthas, and is assessed at Rs. 15-0-0. The quit rent payable to Government is Rs. 1-14-0. The difference Rs. 13-2-0 being loss to Government,	Mumtazali Abu Torab of Tanksal Pole, Ahmedabad City. The masjid is of stone, and must have been of excellent workmanship, judging from the lower portion of the back wall now in existence. It is within a short distance of the City walls, between the Sarangpur and Raipur Gates, and was broken down during the last century by the rulers of the time, with the express object of preventing damage being



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					done to the City from the top of it by the Maharattas who were then approaching to invert the City; with the exception of this back wall, there is nothing left of the mosque. On the grounds, belonging to it, a small unpretentious mosque of brick and chunam has been built. It has three kiblas of stone with ordinary carving. The Roak, which is an open walled enclosure, stands near it. The principal tombs in it appear to have had a canopy over them formerly. Not far from the Roak is a domed Diwan-khana open on all sides, the dome standing on 16 pillars. Some portions have given way, and they have been propped up by brick and mud walls. It must have been a pretty structure when in order. Even now it has a pleasing effect. The holder has let the grounds to firewood dealers.
10	Darapur Kājipar.	Achhut Bibi's Mosque..... No. 19, P. I. C. III. App. B. 115-3	300	This is personal Inam in the name of Usmanbhai Achhutbhai, and a sanad has been issued to him by the Collector. Its area is 2 acres and 10 gunthas, of which 1 acre and 10 gunthas is waste. Its assessment is Rs. 7-0-0, and the quit rent payable is Rs. 0-14-0, the loss to Government being Rs. 6-2-0.	Lal Achhan Erected by Haji Malik Bahaduddin Imadulmulk in A.D. 1469 for his wife Bibi Achhut Kaki. The mosque is in a sort of a castellated enclosure all of stone. The carvings inside are exquisite. The roof has three domes, and there are 80 pillars in the interior. The pillars are after a particular style and some of them are carved. The central (about 2-3rds of the whole) floor is of marble. The three kiblas are of marble, and of excellent workmanship. The minbar is canopied; it is the best in Ahmedabad. It is all of marble, but a portion of one balustrade consists of brick and chunam owing to repair. The domes have carvings. The minarets are very well carved. They are not entire. A good portion of one of them was taken down last year by the Public Works Department at a cost, including slight repairs, of Rs. 140-9-9. The Roak is open on all sides. The central dome has carved screens all round. The roof stands on 32 pillars carved at the base and at the upper part. The stones of four of these pillars have worn away from age. Bibi Achhut was not buried in this Roak. Her remains lie entombed in a grave in the open opposite to the southern part of the mosque in a line with the Roak. Achhut Bibi is held in veneration by the female portion of the Mussalman community of this City and surrounding suburbs; who, after the fortieth day of their confinement, visit her tomb with their newly born babes to invoke her blessings on the infants and pray for her intercession in their behalf as regards their welfare. There are three tombs under the central dome. Middle male, and the sides female, all of stone. There are five other tombs besides in different parts, also of stone. The floor of the Roak is all in ruins, not a stone of its pavement being now visible. The walls of the inner enclosure, which holds the mosque and Roak, were beautifully carved as is manifest from the portions thereof standing here and there. The entrance into this enclosure originally was through a

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Mosjid No.	DESCRIPTION OF THE MOSJID, &c.				REMARKS																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																		
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36					also very thick, 8 feet. The <i>worwala</i> all round consists of arches—set on each side—and these arches are joined. On each side of the entrance is a staircase (36 steps) leading to the terraces above. The closing of the four arches of the <i>Rozā</i> renders the interior dark. The <i>Rozā</i> is used as a dwelling place and cooking is carried on inside not far from the principal tomb. There are other tombs adjoining it to the west. The structure has the appearance of never having been finished off. One of the outer series of arches is done up with stone, and this leads to the supposition that the rest were to have been completed in the same manner. Moreover, the brick-work of the arches and outer walls is unplastered—a thing never seen in any of the old Mussulman buildings in and around Ahmedabad, brick walls pointed with chunam being an idea imported into the country by the British Public Works Department. Repairs costing Rs. 341-7-1 were made to the <i>Rozā</i> by the Public Works Department a few years ago. The upper part of the dome is being overrun with grass, &c., and if not cleared soon, the growth will spread and cause much damage to the building.
13	Dhariapur Kājipur.	Mia Khan Chisti Mosque. No. 17, P. I. C. III. App. B. 1/4 1/4	236	This land is personal Inam in the name of Mehmdmīā, Khubmīā to whom a sanad has been issued by the Collector. Its area is 2 acres and 17 gunthās. Its assessment is Rs. 4-12-0, and the quit rent payable is Re. 0-10-0, the loss to Government being Rs. 4-2-0.	Mehmdmīā, Khubmīā, Kāzi of Shapur. According to Sir T. C. Hope this mosque, all of stone and excellent design, was built in A. D., 1463, by Malik Muksood Wazir, brother of Malik Bahāddin for Mia Khan Chisti—one of the ancestors of Mehmdmīā, the Kāzi of the Shapur Division of the Ahmedabad City, and Pirjāda of several nobles in the territories of His Highnesses the Nizam of Hyderabad and the Guicowar of Baroda. The entire mosque with its adjoining ground has been let to the B. R. & C. I. Railway Company, and it now forms the residence of their Resident Engineer stationed at Ahmedabad. This desecration took place about twelve years ago.
14	Dhariapur Kājipur.	Musa Sahag's Rozā and Mosque. No. 25, P. I. C. III. App. B.	66	This is Devasthan land. Its area is 22 acres and 32 gunthās, of which 1 acre and 10 gunthās is waste. It is assessed at Rs. 81-0-0, Government receive Rs. 16-2-0 as quit rent, the difference Rs. 70-14-0 being a loss to the State. This mosque has attached to it another tract of land, survey No. 65, measuring 7 acres and 33 gunthās of which 31 gunthās is waste. It is assessed at Rs. 20-0-0. The quit rent payable to Government is Rs. 2-8-0, the loss being Rs. 17-8-0.	Folslāh Borslāh A fortified enclosure with a large gate as entrance built more than 400 years ago. The Rozā of Musa Sahag is in another enclosure within this enclosure, arched on all sides with no pretensions to architecture. It is of brick and chunam, and contains four tombs, which, according to the legend prevalent among Musa Sahag's followers, cover the four places where Musa Sahag's head made its appearance after he was engulfed in earth. There is another tomb outside the Rozā, this tomb covers the fifth place where Musa Sahag's head showed itself—vide Campbell's Gazetteer, page 281. To the west of the Rozā is a three-arched low masjid, also of brick and chunam. The place is all studded with tomb. Although Ahmedabad is the Head Quarters of the followers of Musa Sahag there are but two men here; the sect is losing ground daily. Celibacy, which forms the leading rule of the order and which used to be rigidly observed by his disciples, is now set aside at will.

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Serial Number.	DESCRIPTION OF THE MASJID &c.				
	NAME OF VILLAGE.	Names of the Masjid &c.	Name of the Survey No. in which it is situated.		REMARKS.
			Survey No.	In whose name it is entered.	
				In whose possession or charge the Mosque or Ruzi is	
15	Dariapur Kājipur.	Bawa Bara Kulla's Mosque and Rozi. No. 78, P. II. C. III. App. B.	48 (Part of)	This is Government land. The area of the whole Survey No. 48 which is divided between this Mosque and the next (No. 14) is 6 acres and 4 gunthas which is wholly waste.	Lāl Achhan The mosque of brick and chunam is in total ruin, a portion of the back wall is all that is now in existence, and this shows that there were five kiblas in it. The Rozi is also of brick and chunam. It is large and has an arched doorway at each side. Every one of the arches has a crack above in the wall up to the springing of the dome, which occurred during the flood of September 1875. There are two tombs in it side by side, of brick and chunam, finely plastered originally, said to contain the remains of Bawa Bārakulla Chisti, a contemporary of Shāh Alam. Bārakulla is stated to have given that name (Shāh Alam) to Shāh Alam, whose name originally was Syed Mahomed. There is another tomb in the Rozi in which lies buried the mother of Bawa Bārakulla. The ground all round was until lately used as a cemetery, and it contains a few small Rozis and tombs in a state of decay. Tyeb Satarlina, the furniture dealer in the Ahmedabad Cantonment, has lately built a small mosque and two rest pendals for people travelling between the camp and city, and he has provided for them a well which is worked by a pump.
16	Dariapur Kājipur.	Bādā Mosque..... No. 79, P. II. C. III. App. B.	48 (Part of)	This is Government land. <i>Vide</i> foregoing remark.....	Dalpatbhāi Bhagubhāi has appropriated it, the mosque being in the portion of the survey No. in his occupancy. The mosque is of brick and chunam. It is similar to Shāh Abdul Futah's mosque, (<i>vide</i> No. 29 Part II. Class III. Appendix B.) by the architect of which it was built for Shāh Israh Ullā, Shāh Abdul Futah's son; but it has no fenials. The two side arches at entrance have been completely blocked up with brick and chunam, while in the main arch a door has been let in. The clerestory windows have also been blocked up, and the masjid is now used as a warehouse for keeping hay by Shet Dalpatbhāi Bhagubhāi. The place was full of rubbish when I visited it.
17	Dariapur Kājipur.	Shah Israh Ullā's Mosque... No. 80, P. II. C. III. App. B.	83	This is Government land. Its area is 6 acres and 29 gunthas, of which 6 gunthas is waste. Its assessment is Rs. 17-0-0 which is wholly credited to Government. The land stands in the name of Dalpatbhāi Bhagubhāi and Dhied Kanuda Ganesha.	Gulam Mohommad in behalf of the Panārā Mahajan. This mosque is also called Bādāmi, in consequence of its having been built principally out of the contributions of one Bādām (one-fortieth of a pie) made out of their daily earnings by the artisans and labourers who worked in the construction of the Bādāmi mosque near Achhat Bibi's mosque. The mosque in form and architecture resembles Shāh Abdul Futah's mosque. It is built of brick and chunam and is plain in appearance. There are three kiblas. On the southern side of the masjid compound there is a brick and mud pendal, with corru-

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					gated iron roofing lately put up. On the southern side there is a similar pendal, but small, with tile roofing. These pendals are used as dharm-shalas for fakir travellers. The mosque is held by the Jamat of Pindars (siders of warp).
18	Mahadhapur (outside City).	Khan Jehan Monir's Roza, ("Mosque" simply in the village Records) No. 81, P. II. C. III. App. B.	...	This is recorded as a building site in Mahadhapur ...	Gulab, wife of Suleman. In good order, but in the hands of a woman who deals with it as her own private property. The spaces in the Roza have been walled up and converted into rooms which are used as residences. There are 28 pillars in the interior and the Roza is domed. Under the dome there is a tomb of brick and chunam finely plastered originally, but defaced now, and this tomb is stated to contain the remains of Khan Jehan Monir, one of the noblemen of the time of Mahmud Begada or his successor. The grounds belonging to the Roza and mosque, for there was one, about on the main road to camp beyond the large culvert just outside the Dehli Gate. The Roza has been built against to the north and south. The entrance is on the eastern side. To the west a few houses intervene between it and the portion of the ground still remaining. A good portion of these grounds has been built upon and the portion remaining, where a fakir lived and where a few tombs exist, has just been sold to a Ghanchi.
19	Behrampur.....	Baba Lulai's Mosque and Roza. <i>Lulai</i> No. 28, P. I. C. III. App. B. <i>148-76</i> <i>Shri Bhabh...</i>	37	This land is Government waste land. Its area is 3 acres and 9 guntis.	Hayatbhai Gul'm Hussein who receives Rs. 30-0 per annum for lighting. Ordinarily known as Baba Lulai's Mosque, all stone: a fine mosque, built about A.D. 1560. It was damaged in the great flood of 1875. The minarets are not now in existence, but their bases are beautifully carved. The mosque is remarkable for one peculiarity, which is that the frontage is open throughout with an arrangement of pillars standing about four feet from each other all along. The central dome stands on arches, and the arches are likewise open, so that there is a flood of light thrown into the masjid at all hours of the day. There are three kiblas, all of marble, beautifully carved. The minbar is high, of brick and chunam, finely plastered. There is an oriel window in each of the side-walls well carved. The ground in front of the masjid is enclosed, the enclosing walls having been built from the very middle of the bases of the minarets, thereby totally spoiling their appearance. These ought to be removed, and if an enclosure is necessary to prevent depredations of cattle &c, the walls ought to be commenced at least a couple of feet away from those minarets. The original entrance to the mosque is by a domed Porch on four pillars. It is inaccessible now. The Roza is to the south-east of the mosque. It is a very low building, domed and walled, with one entrance. The principal tomb in it is of stone, and there are other tombs also. The interior is dark.

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Serial Number.	NAME OF VILLAGE.	DESCRIPTION OF THE MUSJID &c.			REMARKS.	
		Names of the Musjid &c.	Name of the Survey No. in which it is situated.			
			Survey No.	In whose name it is entered,		
20	Behrampur	Shah Abbas' or Shah Fayaz's Musjid. No. 63, P. II. C. III. App. B.	40	This land is entered in the records as Government Area 7 acres and 8 gunthias, and assessment Rs. 35,—16 gunthias on which the Musjid stands is waste. This land stands in the name of Ishwar Ashairam.	Lalbhai Rehman has just assumed possession. He is a Maccadum in the Calico mills who has raised a fund for the repair of the Mosque.	About 275 years old, of stone and brick and chaman masonry, plain and rather heavy in appearance. There are 18 pillars in the interior all of stone connected by arches. The roof is domed. The mosque is in close vicinity of the Calico Printing Mills. It was in a neglected condition, but the Mussalman workmen belonging to those Mills, about three years ago, started a fund, each man subscribing two pice a week, and the money so obtained has been applied towards clearing the ground and repairing the musjid. About Rs. 100 is raised annually in this manner, and so far the work of repair may be said to have gone on satisfactorily, and in the course of a few years a very good change in the condition of the building may be expected. But further work ought not to be allowed to be carried on without proper direction, if possible. The men interested in it are no doubt actuated by very laudable motives, and they deserve great credit for what they have done and intend doing, but their ideas of repair cannot rise to the important character of the work, and it is more than probable that if they are not advised in time, the building may become a den of white-wash and glaring colors. At present some arches to the north have been walled up and enclosed for rooms. These walls ought to be cleared away. Shah Abbas or Shah Fayaz lies buried in the compound in front of the musjid on a raised platform: this platform has been repaired by the millmen.
21	Behrampur.....	Abu Torab Roza and Musjid No. 31, P. II. C III. App. B. 16-8	99	This is Government waste land. Its area is 1 acre and 1 gunthia. It is unassessed as it is waste. The sale proceeds of the grass growing on it is credited to Government. <i>Min Abu Turab was one of the nobles at the time of Shah Abbas.</i>	Government	A very pretty mausoleum on 32 pillars connected with each other by arches. The roof is domed. Originally the inner arches had, from above the springing, perforated stone and screens. These, with similar work about 2 feet broad under the central dome all round, must have had a very pleasing effect. Of the former only one screen is in existence: of the latter, with the exception of those or four arches, the screens are all in perfect order. The floor has been skorn of its pavement. The central tomb is in decay; it is of brick and chaman. The Roza is entered from the south by a small domed porch, resting on four pillars, two of which belong to the 32 mentioned above. Round the main dome on the roof there are eight small domes. The Roza was repaired a short while ago by the Public Works Department at a cost to Government Rs. 198-11-3. Abu Torab was a Persian, his great-great-grand father, Sroed Min, having come from Shiraz during the reign of Nohmah Begum. The Mausoleum



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years ago. The place is commonly known as Kāchini Masjid. The Masjid which stands to the north-west of the Roza, of brick and chunam, is in complete ruin.

22 Behrampur, Gunj Shohadās Roza
No. 82, P. II. C. III.
App. B.

75 This is Government waste land. It is unassessed. Its area is 26 acres and 31 gūnthās. Grass grows on the land and the sale-proceeds go to Government.

Haratbhai Gulam Hussein professes to be the owner of the Rozas on the land and conducts himself as such.

This is a large walled enclosure without any roof, raised on a high plinth accessible by a low arched entrance. Inside the enclosure there is a space partitioned off by a dwarf wall containing, among others, four plain tombs of brick and chunam, each a little over 16 feet long. There are other tombs also in the enclosure. The Roza stands in the midst of a very large graveyard measuring 26 acres and 1 gūnthā; the ground is much broken. There are several Rozas in this grave-yard, but one of them is worth noticing owing to its peculiar feature in ornamentation. The interior of the dome is beautifully painted in water colours. The paintings are still in good preservation notwithstanding the neglected condition of the building. The four corners inside have each a receptacle for light in bracket style about 3½ feet above the floor, well designed and finely plastered.

23 Rakhial Malek Shaban's Roza. 265
No. 24, P. II. C. III.
App. B.

71 71

The land on which the Roza is situated is Government waste. Its area is 2 acres and 2 gūnthās. Government derive no benefit. There is a field No. 255 held as Derasthan by this Roza. It measures 3 acres and 20 gūnthās and is assessed at Rs. 25-0-0. Government receive Rs. 3-2-0 only as quit rent, the difference, Rs. 21-14-0 being a loss.

Fakir Rehman Mitha and his mother Punji.

All stone flanked on each side by a deep Veranda, the edges of the roof standing on 68 pillars, or 41 double pillars midway all along: the roof is supported by 28 pillars. The main tomb within is flat and built of brick and chunam. This could hardly be the original structure which, judging from what is seen elsewhere, must have been of marble ornamented with fine carvings. It has a canopy which was put up not many years ago as a votive offering. There are eleven other tombs in the Roza of similar construction. The Roza has two entrances: on the opposite side of each door is a perforated arched window, and each door is surmounted by an arch of perforated alaba. There are four perforated clerestory windows. The dome of the Roza is high. The Roza is in a fortified enclosure. The whole of the premises is much neglected and stands in need of considerable repair. A part of the fortification is arranged as a masjid. It has no roof. The custard apple trees inside the enclosure yield about Rs. 5 or 6 per annum. The Roza has a piece of land attached to it measuring about 4½ Bigas, yielding about Rs. 20 per annum. The Fakir who enjoys this lives in the village of Rakhial.

Attached to the Roza is a Vao, or step well. Rakhial was twice depopulated, and in the troubles of the times the Vao came to be filled up. The earth and rubbish were removed about 22 years ago, and the Vao itself has been repaired at some cost. The water is used by the people. Mullek Shaban's mosque is in the city. Vide No. 11 Part I. Class III. App. B.

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Serial Number	Name of Village	Occurrences of the Mosque in				Remarks
		Name of the Masjid etc.	Name of the Survey No. in which it is situated		In whose possession or charge the Mosque or Dargah is.	
			Survey No.	In whose name it is entered.		
24	Bakhal	Maschla's Masjid No. 83, P. II. C. III. App. B.	307	This is Government land and its area is 3 acres and 34 guntas. The assessment is Rs. 25-0-0 and it is wholly credited to Government. 3 guntas on which the mosque stands is waste. It is entered in the Government records in the names of Chhagan Ishwar and Olan Dhanamdis, holding respectively 1 acre and 29 guntas and 1 acre and 31 guntas.	Mu Samal Kassar	A little mosque about 9 feet deep, all of stone. It contains three Kiblas, and the minarets are slender and pretty good. The scores of the back and side walls on the outer face were taken away by order of Mr. Bernabich, Acting Collector in 1883-84 and used in the construction of the step well which goes by his name opposite to the entrance of the Almas-dahad Railway Station. There is a tomb in front of the mosque in a dilapidated condition. The occupant of the survey No. makes use of the mosque in his agricultural operations. Maschla is a Hindu name. How this mosque came to base or be known by this name I have not been able to ascertain. The mosque originally must have had a Mahomedan name, and must from its style and appearance have been built about 400 years ago.
25	Kochrab	Bava Pirulla's Mosque and Road No. 84, P. II. C. III. App. B.	2	This is Government land. Its area is 2 acres and 1 gunti, out of which 9 guntas are waste. Its assessment is Rs. 3-0-0; it stands in the name of Momna Jamsi Chhaju. The assessment is credited to Government.	The Momna Parich	The Basi is on a mound enclosed by a wall about 9 or 10 feet from the surrounding level. Bava Pirulla Shahi and his wife he buried in it. He was a Syed and belonged to the family of Ismael-Khah of Pirana in the 5th or 6th generation. The Basi is domed and is enclosed on all sides except the Eastern, where the entrance door is faced. It has four eaves (arched) windows. The tomb is of brick and chunan and there is a canopy over them. Attached to and connected with the Basi is an open masjid of brick and chunan, without any roof; the back wall is about 7 feet in height and the entrance to it is by four plain arches surmounted by two low plain minarets. The Basi is well cared for but the masjid is not.
26	Kochrab	Rasli Mosque (Name not ascertainable) No. 85, P. II. C. III. App. B. 1/12/11 1/8/15	1	This land is Government. Its area is 1 acre and assessment Rs. 2-8-0. Proceeds of grass credited to Government.	Government	A magnificent little Mosque of the type of the Rasli Siperi mosque, about 10 feet by 8 feet, a perfect gem in itself and in good condition. It was built about the time that Mosque was erected. It has three kiblas very cleanly finished. The inner part of the domes is well carved and the pillars have a very effective appearance. A good portion of one of the minarets is in existence. It is slender but carved and must have presented quite a good figure as the minaret on Rasli Siperi. Of the other minaret a stump of about 2 feet is all that now remains. There are lattice work windows in the back wall, but the carved panels are all gone. The large windows in the walls to the north and south are beautifully carved. The back of the masjid and the up-

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					porting buttresses are also rich in carving. It is not owned or occupied by any one. About 20 or 30 years ago a Fakir lodged in the masjid and he made a room for himself in it of combustible materials. This room caught fire and the heat cracked one of the beams and did some damage to the building. It is a pity the inscription stone above the Central kiba has been removed or stolen, or we might have had some information as to the period and the person for whom, or by whom, the edifice was built.																		
27	Chhadavád.....	Kasamkhan's Rozi No. 86, P. II, C. III. App. B.	13	This is Government land. Its revenue is credited to Government. The land is entered as under :- <table><tr><td></td><td>Acre.</td><td>Assessment.</td></tr><tr><td>1 Soma Chuntha</td><td>1-10</td><td>12 12 0</td></tr><tr><td>2 Natha Jethabhai</td><td>1-12</td><td>13 4 0</td></tr><tr><td>3 Heta, wife of Mulji Jesang...</td><td>2-29</td><td>28 0 0</td></tr><tr><td>Waste land under Gumta</td><td>0-23</td><td>0 0 0</td></tr><tr><td></td><td>5-34</td><td>54 0 0</td></tr></table>		Acre.	Assessment.	1 Soma Chuntha	1-10	12 12 0	2 Natha Jethabhai	1-12	13 4 0	3 Heta, wife of Mulji Jesang...	2-29	28 0 0	Waste land under Gumta	0-23	0 0 0		5-34	54 0 0	Government A very fine building with a high dome but considerably dilapidated for want of care. The two tombs in it are in ruins and so is the floor within. It is not owned by any one, but the holders of the survey No. make use of it in their agricultural operations.
	Acre.	Assessment.																					
1 Soma Chuntha	1-10	12 12 0																					
2 Natha Jethabhai	1-12	13 4 0																					
3 Heta, wife of Mulji Jesang...	2-29	28 0 0																					
Waste land under Gumta	0-23	0 0 0																					
	5-34	54 0 0																					
28	Shekhpur Khanpur.	Idalshah Pir's Rozi..... No. 87, P. II, C. III. App. B.	...	The land is a building site and part of the village.....	Kazi Mehmudmia Khubmia of Shahpur. A walled enclosure on an elevated spot about 30 feet square inside. All of stone. The walls are about 10 feet high and they supported a dome which fell down some 40 or 50 years ago. The walls have the appearance of having been repaired a few years ago with brick and chunan and there are clerestory (carved) windows high up. The two tombs in the enclosure under a flat stone canopy on four pillars, all plain work, cover the remains of Idal Shah and his daughter. A portion of the interior is overrun with brush-wood, the surrounding verandas on otlas, are mostly gone. Within a few feet of the Rozi, I observed excavations in the ground evidently for bricks, which appear to have been used in the construction (with mud) of a small room against the eastern wall.																		
29	Shekhpur Khanpur.	Magdum Jamaludin Jami-mán's Masjid and Rozi. No. 88, P. II, C. III. App. B.	237	It is entered in Government records as Derasthan in the name of Magdum Jamaludin Jamsaheb Pir. Its area is 1 acre and 1 gunthá and its assessment Rs. 3-8-0, the quit rent leviable has been redeemed at 25 year's purchase.	Kazi Mehmudmia Khubmia of Shahpur. All of stone. The mosque is in utter dilapidation. Its roof consisted of three domes of equal size. The northern dome with the pillars on which it stood, fell down in the great flood of September 1875. The southern and central domes now stand by themselves on their pillars (27 in number) perfectly detached from the main walls owing to the intervening portion of the roof having given way. The stones on the walls both on the inner and outer sides were all removed and about 39 or 40 years ago, and I am informed they were used in the construction of a large house built by Jumnadas Samaldas, the Collector's Chinese at the time; the three Kiblas have also gone with them. The floor which must have been paved with stones originally, is in total ruin, and the place, from what I could see, is now used as a shelter for cattle and goats grazing about during the																		

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Serial Number.	NAME OF VILLAGE.	DESCRIPTION OF THE MUSJID &c.			REMARKS.
		Name of the Survey No. in which it is situated.		In whose possession or charge the Mosque or Roza is.	
		Name of the Musjid &c.	Survey No. In whose name it is entered.		
					day. The Haux is in existence, but it is cracked in some places. Opposite to the musjid is a Roza open on all sides, the dome resting on 12 pillars. It has the appearance of having been repaired a few years ago by brick and chunam. There are a few tombs in the compound, all in ruins. Jammaludin Jamamu Chisti was the grandfather of Sheikh Hassan Mahomad Chisti, for whom the mosque in Shahpur (No. 80, Part I. Class III. App. B.) was built.
30	Usmanpur	Said Usman's or Pir Shams Bahani's Mosque and Roza. No. 16, P. I. C. III App. B. 46-11 21/1/1915	24 This land is Devasthan. Its area is 1 acre and 22 gunthas and assessment Rs. 4-0-0. The quit rent payable is annas eight, so that the loss to Government is Rs. 3-8-0. There is another field Survey No. 95 measuring 3 gunthas attached to this mosque as Devasthan. It is assessed at 4 annas, subject to payment to Government of a quit rent of 1 anna, so that Government lose 3 annas.	Sayad Sarfudin Mur-tuza.	The Mosque, all of stone, built about A. D. 1460, is plain with carvings in domes. The minarets are very high and elegant and they are fairly well carved. There are 50 pillars in the interior. The stones of the wall of the central Kibla have been removed or stolen, and the Kibla also has been torn away. The two side Kiblas are in good order. They are carved and ornamented. The floor is in ruin: within the musjid I saw several heaps of broken branches of trees (evidently for use as firewood) and cowdung fuel. The windows at the back and sides are plain openings. The Haux is in fair condition. The Roza (all of stone) in front of the mosque is about 40 feet square within and open all sides, with deep verandas standing on a double set of pillars. The roof is domed. The total number of pillars in the Roza is a hundred. The central grave is now of chunam and brick. There are six other tombs in it, all in a ruinous condition. The floor under the central dome is plastered with cowdung. To the east of this Roza there is a smaller Roza at a distance of a few paces, standing on 12 pillars. It is paved with square bricks, but the floor is in a bad condition. It has one tomb within dilapidated. There are a few tombs in the compound in indifferent condition. The whole of the ground in front of the mosque and round the Rozas right up to the buildings themselves, is under cultivation. At the suggestion of Captain Cole, R. E., repairs to this mosque and Roza were recently executed by the P. W. Department at the expense of Government to the amount of Rs. 7482-0-2. The Collector has ordered the Talati of the village to see that the musjid and Roza are kept in good order, but it is very doubtful whether this order will prove of much effect considering that the holder is blind to their interests.



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31. Asirwa Dada Hari's Stepwell, 496 realpatidar.com No. 5, C.II. App. B. 149-43	This is jat or personal Inam in the name of Goswami Maharaj. Its area is 4 acres and 28 gunthis, plus 24 gunthis of waste land. It is assessed at Rs. 38-0-0 and the quit rent is Rs. 7-6-0, the loss to Government being Rs. 30-10-0. 4.7 11 5.3	The step-well is Government. The Mosque is managed by Shekh Abdul Rehman alias Mahomaddul Kankodiwala. 1886 17 1886	Built about A. D. 1499. The entrance to this step-well, all of stone, is by a domed platform, the roof whereof rests on 12 pillars. There is a little carving at the starting of the dome and in the upper portion of the pillars. The flight of steps leading to the water is broken by landings surmounted by flat stone terraces standing on pillars. At each side of these landings there is a beautifully worked bracketed niche in stone. The first landing has one terrace, the second landing has two terraces, the third three, and so on. The cornices along each side of the walls are carved the whole length. At the farthest end is the well from which water is brought up by koss. There is a winding staircase on each side down to the lowest landing. The well is now worked by the Goswami Maharaj by the ordinary "koss" for the irrigation of the land adjoining, (to the north) which was granted to him by Government in 1833, in exchange for some lands in Vijaypur on the other side of the Sabarmati, taken from him for the erection of butts for Artillery practice. From the sanad (No. 481 dated 21st November 1833) granted by Mr. E. B. Mills, Collector of Ahmedabad, the land would appear to have belonged to the Mosque and is therein described as "Kuvé ar" (irrigated from well). It measures upwards of 5½ Bigas. The Goswami Maharaj has made a large cattle trough to the south of the well, which is daily supplied with water by him. There is a note in the village records that the step-well was not many years ago repaired at a cost to Government of Rs. 1900. The Mosque, a fine building well carved, is behind the well. The interior is white washed. The screen walls between the springing of the main dome and the pillars, consist of carvings and perforated slabs. The kiblas are well carved also. The back and side walls are pierced with windows of lattice work which light up the body of the Mosque. The base of each minaret is beautifully ornamented with carved designs, the upper portions having been taken down about 17 years ago, owing to their having become shaky, at an expenditure to Government of Rs. 196-8-0 which includes the cost of some repairs as well. The stones are now lying on the ground in front of the Mosque. The Roza is within a few feet of the Masjid on the north-eastern side. It has a veranda all round, the roof at the eaves standing on 20 pillars. At the four angles of the veranda are stone seats, the outer portions of which down to the lowest part of the plinth are nicely carved all over. The dome is rather heavy but high. The entrance is at the south. To the north, east, and west there are arched doorways. In the Roza there are three tombs, two of males and one of female, the central tomb being one of the former. The premises are in charge of a Government Paggi who lives in a small room to the southeast of the Mosque.
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Serial Number.	DESCRIPTION OF THE MOSQID &c.				REMARKS.	
	NAME OF VILLAGE.	Names of the mosjid, &c.	Name of the Survey No. in which it is situated.			In whose possession or charge the mosque or Rozi is.
			Survey No.	In whose name it is entered.		
					According to the Mirat-i-Ahmedi the Mosque and Roza were built during the lifetime of Dada Harir, and she doubtless saw the work of the well commenced before her death. She established a hamlet in the locality which went by the name of Harirpura. It is not in existence now. The Mirat further states that the well, mosjid, and Roza cost 3,39,000 Mehmodis, a silver coin worth about a little more than six annas of the British Indian currency.	
32	Rajpur Hirpur ...	Bibij's Mosque and Roza. No. 25. P. II. C. III. App. B. 711 1 1/4 3/4	114	The land is Government waste measuring 1 acre and 5 guntias. It is assigned to the people of the village as a place for answering calls of nature by an order of the Collector dated 19th December 1867. The Mosque has a field Survey No. 94 measuring 3 acres and 19 guntias assessed at Rs. 9-0-0, subject to a payment of a quit rent of Rs. 1-2-0, the difference of Rs. 7-14-0 being a loss to Government.	Government, but the Mosque is managed by Abdul-Rasul Nur-bhai who holds the Survey No. 14 in behalf of the Mosque. A splendid mosque, with a gallery in the northern portion of it according to the style in Ahmed Shah's Mosque (No. 2, Part I. Class III. App. B). In the interior there are 108 pillars. The place to the right which is occupied by the gallery is under 87 pillars. There are five kiblas, all of marble with fine carvings. The minbar is all of stone with twelve steps and has no canopy. There are five domes in the roof. They are plain as regards workmanship, but the central dome has a carved screen under it all round. The minarets are beautiful. One of them is in fair condition, it has lost its cap. The other has lost two of its tiers. The frontage of the Mosque is unique in its way; the two windows, one on each side of the main entrance with carved base, add much to its picturesque-ness. The floor is paved with stones and square bricks. The son of the mosque is enclosed with a dwarf wall, and the entrance is by a low door. The Roza is domed and walled with an arched opening on each side, done up with lattice work. The lattice work in two places has disappeared and the vacant spaces have been blocked up with brick and mud, the third is in a fair state of preservation, and the fourth contains a door. The main tomb which is of stone, is said to cover the remains of Bibiji. To the east of it is a marble tomb much higher, and to the west an ordinary tomb of stone. To the south of the mosque is a step-well of plain construction, with seven flights ending in a circular mouth in view of its being worked as an ordinary well, when desired. The materials used are brick, stone, and chunan. How the land came to be assigned to the village as a cloaca seems unintelligible.	

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33	Rajpur Hirpur ...	Mariam Bibi's Mosque and Roza. No. 26, P. II. C. III. App. B.	73	The land is Government. Its area is 1 acre and 32 guntis excluding 18 guntis waste under the Mosque. It is assessed at Rs. 7-0-0. The revenue is credited to Government. Haribhai Ganesh is the occupant.	32	The Mosque is held by Abdul-Rasul.	A small but pretty structure, about 30 feet in breadth and about 20 feet in depth. The Kiblas are of sandstone richly carved. Only one minaret is in existence. It is in imitation of those of Rani Sipri; some of the stones belonging to the other are lying about the place. The two sides northern and southern, have seats with windows carved down to the base on the outside. The Roza is plain, the dome stands on eight pillars. It was repaired not long ago by Pir Mahomed Ashraf of Rajpur with brick and Chunan. It holds three tombs, the main tomb is large, while the remaining two are small.
34	Rajpur Hirpur ...	Anwar Khan Bibi's Roza ... No. 80, P. II. C. III. App. B.	181	The land is personal Inam and is entered in the name of Syed Sarfudin Murtaza. Its area is 22 acres and 7 guntis, and is assessed at Rs. 44-0-0. Its quit-rent is Rs. 13-10-0 which is what is received by Government, the loss being Rs. 3-16-0. There is a waste of 1 acre and 11 guntis besides, under the Roza and adjoining graveyard.	Syed Sarfudin Murtaza	This Roza is within a walled enclosure about 600 yards to the south of the Kabria Tank, and contains the remains of Anwar Khan, brother of Jowan Marikhan Pahi, one of the ancestors of the Nawab of Radhanpur, who reigned at Ahmedabad for a short time before the advent of the Marathas. The Roza is upwards of 150 years old. It is domed. The dome which is carved inside and fluted outside, stands on 12 pillars of stone, finely plastered with chunan and joined to one another by arches. The approach to the Roza is by a domed porch. The two tombs are of brick and chunan and the floor is also of chunan. Originally, if my information be correct, they were all of marble. The four corners up to the second pillar on each side, have been closed up with a dwarf wall, done up with perforated slabs about 5 feet in height. The whole of the Roza inside and outside is white washed. Within the enclosure there is an enclosed space which contains several tombs, and the western wall is fitted up as a Mosque without any roofing.	
35	Rajpur Hirpur ...	Ibrahim Shahid's Mosque No. 27, P. II. C. III. App. B.	344	In village Form No. 1 it is written as Ibrahim Syed's waste land. Its area is 30 guntis, which is occupied by the mosque and Roza and adjoining graveyard.	Chhannu Pirbhai, who holds as personal Inam a field survey No. 345 measuring 35 guntis assessed at Rs. 7 of which however Government receive only Rs. 1-12-0 as quit rent, the loss being Rs. 5-4-0.	Of stone. In much decay but quite repairable. There are three Kiblas in it of sand stone and 18 pillars, plus two more of brick and chunan put up not long ago as props to a cracked beam. The floor is in complete ruin and has been shorn of its pavement. The graves in front of the mosque show that burials have been going on right up to the entrance of the structure. The Roza is plain, the dome resting on 12 pillars. The pavement has disappeared, and there is not the slightest vestige of the Mausoleum having contained a tomb in it. The foundations of two other tombs are visible on one side. To the north east of the mosque in the compound where the Fakir who professes to be the owner of the mosque lives, stands on a platform a tomb of brick and chunan well cared for, under which lie the remains of Ibrahim Shahid. It is shaded by a canopy painted yellow, green and red, and the shrine is held in much veneration by the Mussulman Community.	

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Serial Number.	DESCRIPTION OF THE MOSJID, &c.					REMARKS.
	NAME OF VILLAGE.	Names of the masjid, &c.	Name of the Survey No. in which it is situated.		In whose possession or charge the Mosque or Bada is.	
			Survey No.	In whose name it is entered.		
36	Rajpur Hirpur ...	Xenpurwadā mosque No. 90, P. II. C. III. App. B. 2411	336	The land is Government. Its area is 2 acres and 15 gunthās including 2 gunthās of waste land. It is assessed at Rs. 6-0-0. It is held by Nagi Bawa Rajaji. The revenue is credited to Government.	Mosque destroyed	All that is left of this mosque is the little portion of the back wall holding the central kiba: even the stones at the back of this little portion have been removed. The rest of the masjid and the Baza were sold about 24 years ago by the late Kazi Husseinbhai, Kazi of Ahmedabad, and the materials were used in the construction of the large step-well built by the late Jethabhai Mulji on the borders of Dani Linda and Isanpur, which goes by his name, and in putting up a portico to a temple of his in Sher Kotra. In the ornamentation of this well one of the kiblas belonging to the mosque has evidently been utilized. The mosque had a fortified enclosure with a bastion at each angle, as is apparent from the map of the old survey, and this enclosure was occupied by a body of horse during the time the district was under the Gaekwar. A portion of Barha Janadar's Paga garrisoned it. There is not a vestige of the enclosure walls visible now. The land occupied by the enclosure, including the portion on which the mosque stood, measuring about 2 acres or 9113 square yards, has been sold, and it is now used as a cemetery for the interment of the dead belonging to the Marwadi Chhippas (calico block-printers) who have settled in Ahmedabad. The masjid formerly drew an allowance of Rs. 18-8-0 annually from Government, and this was confirmed at Rs. 18 by the Alienation Department in 1865, and a sundal was issued in due form under No. 752 dated 1st December 1836. This allowance is now drawn by Pirbhai Amir of Mirbhaiwar. Kadi kati in the Kalapur Division of the Ahmedabad City. How it came to be continued when the mosque was destroyed has been made the subject of a report by the Deputy Collector and City Magistrate to the Collector of Ahmedabad.
37	Sudhal Khamodar or Dani Linda.	Malik Alim's Mosque. No. 4, P. I. C. III. App. B. 148-95 122 26.11	20	This is Government land. Its area is 4 acres and 39 gunthās, out of which 1 acre and 39 gunthās on which the masjid is situated, is waste. 3 acres and 12 gunthās are culturable. The assessment Rs. 23-0-0 received is credited to Government. It is held by Haribhai Shambhudas and Lalla, sons of Dholidas, as occupants.	Haribhai Shambhudas and Dholidas Trikamdas.	All stone, built about A. D. 1422. Utterly neglected and dirty and in a very dilapidated condition. It had five kiblas. They have all been removed. The upper portions of two of these kiblas still exist in the wall and their carvings show that they were all nicely carved. The roof consists of five domes. The central dome has an open gallery all round and the dome itself is well carved; one square in the ceiling, at the entrance above the gallery, has an exquisitely unique design. There are 68 pillars in the interior. The floor is in complete ruin. There is no pavement.

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38	Sudhal Khmodar or Dani Limda.	Pir Kamalshah's (Malvi) Roza. No. 91, P. II. C. III. App. B.	6	This is Government waste land. Its area is 38 gunthas and the sale proceeds of grass go to Government.	Mujiwar Mojatkhān Gulākhān	ment now of any kind. The minarets were taken down about 4 years ago by the Public Works Department, owing to their being shaky, at an expenditure of Rs. 179-4-1, which includes the cost of some emergent repairs; and the stones are all lying on the ground in front of the Mosque and on the roof. The Roza which was in front of the mosque, was sold some 27 years ago by the late holder, the Inamdar of Shah Alam, to the late Jethabhai Mulji, who used the stones and other materials taken from it in the construction of the step-well between Isanpur and Dani Limda mentioned in No. 80 above. There is not a vestige left of the Roza. They dug to the very bottom of the foundations, as the deep hollow where it stood proves; and the grave and tomb have also disappeared. The ground in front of the Mosque, right up to the entrance, is full of brushwood. Within 100 yards of the mosque to the south-east is a small Roza of brick and chunam domed, with carved windows, a portion of one window being in good condition. The tomb has disappeared and the Roza is used for tethering cattle. The holder who owns Shah Alam, intended not long ago to pull the mosque down and use its stones in the repair of the mosque of Shah Alam.
39	Sudhal Khmodar or Dani Limda.	Shah Alam's Roza and Mosque. No. 20, P. I. C. III. App. B.	30	The land is personal Inam and stands in the name of Syed Imam Hyder Bax Musamia. Its area is 5 acres and 3 gunthas and it is assessed at Rs. 13-0-0. Government receive a quit rent of Rs. 1-14-0, the loss being Rs. 11-2-0.	Musamia Hemadali ...	The Roza and mosque are so well known that I hardly think a description necessary here. At present there are three villages attached to them, viz: Saras in Mehmulabad Taluka of Kaira, and Isanpur and Wasma Maktampur in Daskrohi Taluka of Ahmedabad; and an amount in cash of Rs. 144-8-8 is paid to the Inamdar annually from the Daskrohi Mamladar's treasury. It is to the foresighted wisdom of Sir Barrow H. Ellis, K. C. S. I., that Ahmedabad owes the gradual restoration of these buildings to their pristine condition and beauty. The edifices were totally neglected formerly just as the other large Mosques and Rozas in and around Ahmedabad have been. In his official visit to the Ahmedabad District during his tour of 1862/63 Sir Barrow Ellis, then Revenue Commissioner N. D., took advantage of the opportunity of the settlement of the rights of the Inamdar to stipulate for a portion of the Revenues of the villages being taken over



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Serial Number.	NAME OF VILLAGE.	Description of the Masjid, &c.			REMARKS.	
		Names of the masjid, &c.	Name of the Survey No. in which it is situated.			In whose possession or charge the mosque or Roza is.
			Survey No.	In whose name it is entered.		
					by the local authorities for the repair of the buildings, and the arrangement received the sanction of Government. This portion amounts to upwards of Rs. 200 every year, more or less according to the season. The work of repair commenced in 1866 or 1867, and a few years hence will, no doubt, see accomplished all that need be done to these beautiful monuments.	
40	Isanpur	Malek Isan-ul-mulk's mosque and Roza. No. 28, P. II. C. III. App. B. 114-32/124	...	This is an Inam village belonging to Musa Miā Hemad Ali, the Inamdar of Shah Alam. Bailey p. 737	Musa Miā Hemad Ali of Shah Alam. A splendid stone mosque, built on a plan totally different from any thing of the kind seen in the City and surrounding villages. The mosque, with a sort of Diwankhana on each side, forms one side of a square, and the remaining three sides consist of open narrow terraces standing on rows of pillars flagged throughout, and accessible from the east and north by domed porticoes. The pillars number 108. The stones of the pavements have been removed from many places, while the open spaces between the outer pillars of the southern terrace have been blocked up by brick walls. The mosque is in fairly good condition. The central kiba has been removed bodily. The side kiblas are well ornamented with carvings and in decent order. The central dome is carved and has a lattice work screen all round below it. There are 20 pillars in the interior. The entrance in front of the main kiba is under a fine arch and the pillars along the frontage number 12 double (2 in each): there are four lattice-work windows at the back, of which one on each side of the central kiba is done up in pretty designs. The panes in some of them are broken. In the square stands the Roza, open on all sides, with the dome standing on 32 pillars. There are two tombs in it. They are not in existence now, but appear to have had a covering of marble when built. The pavement in the Roza has disappeared. Malek Isan was one of the nobles of the Court of Melmud Begada.	
41	Isanpur	Not ascertainable No. 92, P. II. C. III. App. B. p. 124	...	This is an Inam village belonging to Musa Miā Hemad Ali, the Inamdar of Shah Alam.	Musa Miā Hemad Ali of Shah Alam. A neat stone mosque about 35 feet x 19 feet situated to the north of the Jethabhai Mulji step-well. It has four single pillars in the interior, and at the entrance, in the frontage, there are 4 double (2 in each) pillars on carved bases. The three Melhrabs are of most exquisite workmanship. There are two small windows, one on each side of the central Melhrab, of	

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APPENDIX E.

STATEMENT showing the difference in the areas of the
Stone Mosques and Rozas in the City of Ahmedabad
(within walls) by comparison between the Survey of
A. D. 1824 and the Survey of 1863 to 1867.



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Serial Number.	NAME OF VILLAGE.	DESCRIPTION OF THE MUJID &c.			REMARKS.
		Name of the Masjid &c.	Name of the Survey No. in which it is situated.		
			Survey No.	In whose name it is entered.		In whose possession or charge the Mosque or Roza is.
					day. The Hauz is in existence, but it is cracked in some places. Opposite to the masjid is a Roza open on all sides, the dome resting on 12 pillars. It has the appearance of having been repaired a few years ago by brick and chunam. There are a few tombs in the compound, all in ruins. Jammaludin Janamn Chisti was the grandfather of Sheikh Hassan Mahomad Chisti, for whom the mosque in Shahpur (No. 30, Part I. Class III. App. B.) was built.
30	Usmanpur	Said Usman's or Pir Shame Barhami's Mosque and Roza. No. 16, P. I. C. III App. B. 146-11 24/11/1912	24 This land is Devasthan. Its area is 1 acre and 22 gunthas and assessment Rs. 4-0-0. The quit rent payable is annas eight, so that the loss to Government is Rs. 3-8-0. There is another field Survey No. 95 measuring 3 gunthas attached to this mosque as Devasthan. It is assessed at 4 annas, subject to payment to Government of a quit rent of 1 anna, so that Government lose 3 annas.	Sayad Surfudin Mur-tuza,	The Mosque, all of stone, built about A. D. 1460, is plain with carvings in dome. The minarets are very high and elegant and they are fairly well carved. There are 50 pillars in the interior. The stones of the wall of the central Kibla have been removed or stolen, and the Kibla also has been torn away. The two side Kiblas are in good order. They are carved and ornamented. The floor is in ruin: within the masjid I saw several heaps of broken branches of trees (evidently for use as firewood) and cowdung fuel. The windows at the back and sides are plain openings. The Hauz is in fair condition. The Roza (all of stone) in front of the mosque is about 40 feet square within and open all sides, with deep verandas standing on a double set of pillars. The roof is domed. The total number of pillars in the Roza is a hundred. The central grave is now of chunam and brick. There are six other tombs in it, all in a ruinous condition. The floor under the central dome is plastered with cowdung. To the east of this Roza there is a smaller Roza at a distance of a few paces, standing on 12 pillars. It is paved with square bricks, but the floor is in a bad condition. It has one tomb within dilapidated. There are a few tombs in the compound in indifferent condition. The whole of the ground in front of the mosque and round the Rozas right up to the buildings themselves, is under cultivation. At the suggestion of Captain Cole, R. E., repairs to this mosque and Roza were recently executed by the P. W. Department at the expense of Government to the amount of Rs. 7482-0-2. The Collector has ordered the Talati of the village to see that the masjid and Roza are kept in good order, but it is very doubtful whether this order will prove of much effect considering that the holder is blind to their interests.

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31. Aswari 38 realpatidar.com Digitized by Google	Daula Harir's Stepwell, 490 Mosque and Roza. No. 5, C/II. App. B. 149-43	This is jāt or personal Inam in the name of Goswami Maharaj. Its area is 4 acres and 28 gunthis, plus 24 gunthis of waste land. It is assessed at Rs. 38-0-0 and the quit rent is Rs. 7-6-0, the loss to Government being Rs. 30-14-0. 10. 6. 1881 4.7 1881 17 1881	The step-well is Government. The Mosque is managed by Sheikh Abdul Rehman alias Mahomaddul Kankodiwala. Built about A.D. 1499. The entrance to this step-well, all of stone, is by a domed platform, the roof whereof rests on 12 pillars. There is a little carving at the starting of the dome and in the upper portion of the pillars. The flight of steps leading to the water is broken by landings surrounded by flat stone terraces standing on pillars. At each side of these landings there is a beautifully worked bracketed niche in stone. The first landing has one terrace, the second landing has two terraces, the third three, and so on. The cornices along each side of the walls are carved the whole length. At the farthest end is the well from which water is brought up by koss. There is a winding staircase on each side down to the lowest landing. The well is now worked by the Goswami Maharaj by the ordinary "koss," for the irrigation of the land adjoining, (to the north) which was granted to him by Government in 1833, in exchange for some lands in Vejapur on the other side of the Sabarmati, taken from him for the erection of butts for Artillery practice. From the sunnud (No. 481 dated 21st November 1833) granted by Mr. E. B. Mills, Collector of Ahmedabad, the land would appear to have belonged to the Mosque and is therein described as "Kuvé ar" (irrigated from well). It measures upwards of 5½ Bigas. The Goswami Maharaj has made a large cattle trough to the south of the well, which is daily supplied with water by him. There is a note in the village records that the step-well was not many years ago repaired at a cost to Government of Rs. 1000. The Mosque, a fine building well carved, is behind the well. The interior is white washed. The screen walls between the springing of the main dome and the pillars, consist of carvings and perforated alabs. The killas are well carved also. The back and side walls are pierced with windows of lattice work which light up the body of the Mosque. The base of each minaret is beautifully ornamented with carved designs, the upper portions having been taken down about 17 years ago, owing to their having become shaky, at an expenditure to Government of Rs. 196-8-0 which includes the cost of some repairs as well. The stones are now lying on the ground in front of the Mosque. The Roza is within a few feet of the Musjid on the north-eastern side. It has a veranda all round, the roof at the eaves standing on 20 pillars. At the four angles of the veranda are stone seats, the outer portions of which down to the lowest part of the plinth are nicely carved all over. The dome is rather heavy but high. The entrance is at the south. To the north, east, and west there are arched doorways. In the Roza there are three tombs, two of males and one of female, the central tomb being one of the former. The premises are in charge of a Government Paggi who lives in a small room to the southeast of the Mosque.
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Serial Number.	NAME OF VILLAGE.	DESCRIPTION OF THE MOSQUID &c.			REMARKS.	
		Names of the masjid, &c.	Name of the Survey No. in which it is situated.			In whose possession or charge the mosque or Rozi is.
			Survey No.	In whose name it is entered.		
					According to the Mirat-i-Ahmedi the Mosque and Roza were built during the lifetime of Dada Harir, and she doubtless saw the work of the well commenced before her death. She established a hamlet in the locality which went by the name of Harirpura. It is not in existence now. The Mirat further states that the well, masjid, and Roza cost 3,29,000 Mehmodis, a silver coin worth about a little more than six annas of the British Indian currency.	
32	Rajpur Hirpur ...	Bibi's Mosque and Roza. No. 25. P. II. C. III. App. B. 24 1/2, 3/4	114	The land is Government waste measuring 1 acre and 5 guntas. It is assigned to the people of the village as a place for answering calls of nature by an order of the Collector dated 19th December 1867. The Mosque has a field Survey No. 94 measuring 3 acres and 19 guntas assessed at Rs. 9-0-0, subject to a payment of a quit rent of Rs. 1-2-0, the difference of Rs. 7-11-0 being a loss to Government.	Government, but the Mosque is managed by Abdul-Rasul Surbini who holds the Survey No. 94 in behalf of the Mosque. A splendid mosque, with a gallery in the northern portion of it according to the style in Ahmed Shah's Mosque (No. 2, Part I. Class III. App. B). In the interior there are 108 pillars. The place to the right which is occupied by the gallery is under 80 pillars. There are five kiblas, all of marble with fine carvings. The minbar is all of stone with twelve steps and has no canopy. There are five domes in the roof. They are plain as regards workmanship, but the central dome has a carved screen under it all round. The minarets are beautiful. One of them is in fair condition, it has lost its cap. The other has lost two of its tiers. The frontage of the Mosque is unique in its way; the two windows, one on each side of the main entrance with carved base, add much to its picturesque-ness. The floor is paved with stones and square bricks. The ser of the mosque is enclosed with a dwarf wall, and the entrance is by a low door. The Roza is domed and walled with an arched opening on each side, done up with lattice work. The lattice work in two places has disappeared and the vacant spaces have been blocked up with brick and mud, the third is in a fair state of preservation, and the fourth contains a door. The main tomb which is of stone, is said to cover the remains of Bibiji. To the east of it is a marble tomb much higher, and to the west an ordinary tomb of stone. To the south of the mosque is a step-well of plain construction, with seven flights ending in a circular mouth in view of its being worked as an ordinary well, when desired. The materials used are brick, stone, and chunam. How the land came to be assigned to the village as a cloaca seems unintelligible.	

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33	Rajpur Hirpur ...	Mariam Bibi's Mosque and Roza. No. 26, P. II. C. III. App. B.	79	The land is Government. Its area is 1 acre and 32 guntás excluding 18 guntás waste under the Mosque. It is assessed at Rs. 7-0-0. The revenue is credited to Government. Haribhai Ganesh is the occupant.	32	The Mosque is held by Abdul-Rasul. A small but pretty structure, about 30 feet in breadth and about 20 feet in depth. The Kiblas are of sandstone richly carved. Only one minaret is in existence. It is in imitation of those of Rauji Sipri; some of the stones belonging to the other are lying about the place. The two sides northern and southern, have seats with windows carved down to the base on the outside. The Roza is plain, the dome stands on eight pillars. It was repaired not long ago by Pir Mahomed Ashraf of Rajpur with brick and Churnam. It holds three tombs; the main tomb is large, while the remaining two are small.
34	Rajpur Hirpur ...	Anwar Khan Bibi's Roza ... No. 89, P. II. C. III. App. B.	181	The land is personal Inam and is entered in the name of Syed Sarfudin Murtaza. Its area is 22 acres and 7 guntás, and is assessed at Rs. 44-0-0. Its quit-rent is Rs. 13-10-0 which is what is received by Government, the loss being Rs. 3-6-0. There is a waste of 1 acre and 11 guntás besides, under the Roza and adjoining graveyard.	Syed Sarfudin Murtaza	This Roza is within a walled enclosure about 600 yards to the south of the Kakria Tank, and contains the remains of Anwar Khan, brother of Jowan Marikhan Pahi, one of the ancestors of the Nawab of Raichanpur, who reigned at Ahmedabad for a short time before the advent of the Marathas. The Roza is upwards of 150 years old. It is domed. The dome which is carved inside and fluted outside, stands on 12 pillars of stone, finely plastered with churnam and joined to one another by arches. The approach to the Roza is by a domed porch. The two tombs are of brick and churnam and the floor is also of churnam. (Originally, if my information be correct, they were all of marble. The four corners up to the second pillar on each side, have been closed up with a dwarf wall, done up with perforated slabs about 5 feet in height. The whole of the Roza inside and outside is white washed. Within the enclosure there is an enclosed space which contains several tombs, and the western wall is fitted up as a Mosque without any roofing.
35	Rajpur Hirpur ...	Ibrahim Shahid's Mosque No. 27, P. II. C. III. App. B.	344	In village Form No. 1 it is written as Ibrahim Syed's waste land. Its area is 3-1 guntás, which is occupied by the mosque and Roza and adjoining graveyard.	Chhammu Pirbhai, who holds as personal Inam a field survey No. 345 measuring 35 guntás assessed at Rs. 7 of which however Government receive only Rs. 1-12-4 as quit rent, the loss being Rs. 5-4-0.	Of stone. In much decay but quite repairable. There are three Kiblas in it of sand stone and 18 pillars, plus two more of brick and churnam put up not long ago as props to a cracked beam. The floor is in complete ruin and has been shorn of its pavement. The graves in front of the mosque show that burials have been going on right up to the entrance of the structure. The Roza is plain, the dome resting on 12 pillars. The pavement has disappeared, and there is not the slightest vestige of the Mausoleum having contained a tomb in it. The foundations of two other tombs are visible on one side. To the north east of the mosque in the compound where the Fakir who professes to be the owner of the mosque lives, stands on a platform a tomb of brick and churnam well cared for, under which lie the remains of Ibrahim Shahid. It is shaded by a canopy painted yellow, green and red, and the shrine is held in much veneration by the Mussulman Community.

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Serial Number.	DESCRIPTION OF THE MUSJID, &c.				REMARKS.
	NAME OF VILLAGE.	Names of the masjid, &c.	Name of the Survey No. in which it is situated. Survey No. In whose name it is entered.	In whose possession or charge the Mosque or Masjid is.	
36	Rajpur Hirpur ...	Nenpurwadda mosque 336 No. 90, P. II. C. III. App. B. 2/11/11	The land is Government. Its area is 2 acres and 13 gunthas including 2 gunthas of waste land. It is assessed at Rs. 6-0-0. It is held by Pagi Rawa Rajaji. The revenue is credited to Government.	Mosque destroyed	All that is left of this mosque is the little portion of the back wall holding the central kiba: even the stones at the back of this little portion have been removed. The rest of the masjid and the Rona were sold about 24 years ago by the late Kazi Husseinuddin, Kazi of Ahmedabad, and the materials were used in the construction of the large stop-well built by the late Jethabhai Mulji on the borders of Dani Limda and Isanpur, which goes by his name, and in putting up a portico to a temple of his in Sher Kotra. In the ornamentation of this well one of the kibas belonging to the mosque has evidently been utilized. The mosque had a fortified enclosure with a bastion at each angle, as is apparent from the map of the old survey, and this enclosure was occupied by a body of horse during the time the district was under the Gaekwar. A portion of Bacha Jamadar's Paga garrisoned it. There is not a vestige of the enclosure walls visible now. The land occupied by the enclosure, including the portion on which the mosque stood, measuring about 2 acres or 9113 square yards, has been sold, and it is now used as a cemetery for the interment of the dead belonging to the Marwadi Chhippas (calico block-printers) who have settled in Ahmedabad. The masjid formerly drew an allowance of Rs. 18-8-0 annually from Government, and this was confirmed at Rs. 18 by the Alienation Department in 1865, and a sanad was issued in due form under No. 752 dated 1st December 1866. This allowance is now drawn by Pirkhai Amir of Mithanwar, Kadiakui in the Kalpur Division of the Ahmedabad City. Now it came to be continued when the mosque was destroyed has been made the subject of a report by the Deputy Collector and City Magistrate to the Collector of Ahmedabad.
37	Sadhal Khamodar or Dani Limda.	Malik Alim's Mosque. No. 4, P. I. C. III. App. B. 11/8-95 1/12/26	20 This is Government land. Its area is 4 acres and 39 gunthas, out of which 1 acre and 39 gunthas on which the masjid is situated, is waste. 3 acres and 12 gunthas are culturable. The assessment Rs. 23-0-0 received is credited to Government. It is held by Haribhai Shambhudas and Lalla, sons of Dholidas, as occupants.	Haribhai Shambhudas and Dholidas Trikamdas.	All stone, built about A. D. 1422. Utterly neglected and dirty and in a very dilapidated condition. It had five kibas. They have all been removed. The upper portions of two of these kibas still exist in the wall and their carvings show that they were all nicely carved. The roof consists of five domes. The central dome has an open gallery all round and the dome itself is well carved; one square in the ceiling, at the entrance above the gallery, has an exquisitely unique design. There are 68 pillars in the interior. The floor is in complete ruin. There is no pavement.

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39					ment now of any kind. The minarets were taken down about 4 years ago by the Public Works Department, owing to their being shaky, at an expenditure of Rs. 179-4-1, which includes the cost of some emergent repairs; and the stones are all lying on the ground in front of the Mosque and on the roof. The Roza which was in front of the mosque, was sold some 27 years ago by the late holder, the Inamdar of Shah Alam, to the late Jehabhai Mulji, who used the stones and other materials taken from it in the construction of the step-well between Isanpur and Dani Limda mentioned in No. 30 above. There is not a vestige left of the Roza. They dug to the very bottom of the foundations, as the deep hollow where it stood proves; and the grave and tomb have also disappeared. The ground in front of the Mosque, right up to the entrance, is full of brushwood.
				<i>Tomb of Shah Kamal Malvi</i>	Within 100 yards of the mosque to the south-east is a small Roza of brick and chunam domed, with carved windows, a portion of one window being in good condition. The tomb has disappeared and the Roza is used for tethering cattle. The holder who owns Shah Alam, intended not long ago to pull the mosque down and use its stones in the repair of the mosque of Shah Alam.
38	Sudhal Khumodar or Dani Limda.	Pir Kamalshah's (Malvi) Roza. No. 91, P. II. C. III. App. B.	6	This is Government waste land. Its area is 33 gunthas and the sale proceeds of grass go to Government.	<i>Mujiwar Mujatkhān Gulabkhān</i> In a field to the east of the Mallek Alim's mosque, originally a cemetery, stands a Roza, the dome of which has disappeared: of the twelve pillars supporting the dome eleven are now in existence. The Roza contains the remains of one Pir Kamāl, and the shrine is held in veneration by the Mussalmān people and is an object for votive offerings. The tomb was repaired not many years ago with brick and chunam, and the floor has also been put in order. Pir Kamāl came here from Malwa during the reign of Ahmed Shah I, by whom and his family he was much esteemed and respected.
39	Sudhal Khumodar or Dani Limda.	Shah Alam's Roza and Mosque. No. 20, P. I. C. III. App. B.	30	The land is personal Inam and stands in the name of Musamia Hemadali ... Syed Imam Hyder Bax Musamia. Its area is 5 acres and 3 gunthas and it is assessed at Rs. 13-0-0. Government receive a quit rent of Rs. 1-14-0, the loss being Rs. 11-2-0.	The Roza and mosque are so well known that I hardly think a description necessary here. At present there are three villages attached to them, viz: Saras in Melmulabad Taluka of Kaira, and Isanpur and Wasma Maktampur in Daskrohi Taluka of Ahmedabad; and an amount in cash of Rs. 144-8-6 is paid to the Inamdar annually from the Daskrohi Mamlatdar's treasury. It is to the foresighted wisdom of Sir Barrow H. Ellis, K. C. S. I., that Ahmedabad owes the gradual restoration of these buildings to their pristine condition and beauty. The edifices were totally neglected formerly just as the other large Mosques and Rozas in and around Ahmedabad have been. In his official visit to the Ahmedabad District during his tour of 1862/63 Sir Barrow Ellis, then Revenue Commissioner N. D., took advantage of the opportunity of the settlement of the rights of the Inamdar to stipulate for a portion of the Revenues of the villages being taken over

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Serial Number.	NAME OF VILLAGE.	DESCRIPTION OF THE MOSQU, &c.			REMARKS.	
		Names of the masjid, &c.	Name of the Survey No. in which it is situated.			In whose possession or charge the mosque or Rozi is.
			Survey No.	In whose name it is entered.		
					by the local authorities for the repair of the buildings, and the arrangement received the sanction of Government. This portion amounts to upwards of Rs. 2000 every year, more or less according to the season. The work of repair commenced in 1866 or 1867, and a few years hence will, no doubt, see accomplished all that need be done to these beautiful monuments.	
40	Isanpur	Malek Isan-ul-mulk's mosque and Roza. No. 28, P. II. C. III. App. B. 118-32/1201	...	This is an Inam village belonging to Musa Miā Hemad Ali, the Inamdar of Shah Alam. 118-32/1201	Musa Miā Hemad Ali of Shah Alam. A splendid stone mosque, built on a plan totally different from any thing of the kind seen in the City and surrounding villages. The mosque, with a sort of Diwankhana on each side, forms one side of a square, and the remaining three sides consist of open narrow terraces standing on rows of pillars flagged throughout, and accessible from the east and north by domed porticoes. The pillars number 108. The stones of the pavements have been removed from many places, while the open spaces between the outer pillars of the southern terrace have been blocked up by brick walls. The mosque is in fairly good condition. The central kila has been removed bodily. The side kila has been well ornamented with carvings and in decent order. The central dome is carved and has a lattice work screen all round below it. There are 20 pillars in the interior. The entrance in front of the main kila is under a fine arch and the pillars along the frontage number 12 double (2 in each): there are four lattice-work windows at the back, of which one on each side of the central kila is done up in pretty designs. The panes in some of them are broken. In the square stands the Rozi, open on all sides, with the dome standing on 32 pillars. There are two tombs in it. They are not in existence now, but appear to have had a covering of marble when built. The pavement in the Rozi has disappeared. Malek Isan was one of the nobles of the Court of Mahmud Begada.	
41	Isanpur	Not ascertainable No. 92, P. II. C. III. App. B. 118-32/1201	...	This is an Inam village belonging to Musa Miā Hemad Ali, the Inamdar of Shah Alam.	Musa Miā Hemad Ali of Shah Alam. A neat stone mosque about 35 feet x 19 feet situated to the north of the Jethabhai Malji step-well. It has four single pillars in the interior, and at the entrance, in the frontage, there are 4 double (2 in each) pillars on carved bases. The three Mohrabs are of most exquisite workmanship. There are two small windows, one on each side of the central Mohrab, of	



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						lattice work, the greater portion of which has disappeared. There is a window in the northern wall and another in the southern wall; the stone pavement is disappearing gradually. I saw a slab freshly detached from the floor when I visited it. It has probably been removed by now. The minarets are slender but of peculiar architecture, having short carved tiers. Their bases are well carved. A portion of the north western angle of the mosque on the outside stands in need of repair. In front of the mosque stands a tomb on a plain platform.
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J. F. FERNANDEZ,

Deputy Collector and City Magistrate,

Ahmedabad.

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APPENDIX E.

STATEMENT showing the difference in the areas of the
Stone Mosques and Rozas in the City of Ahmedabad
(within walls) by comparison between the Survey of
A. D. 1824 and the Survey of 1863 to 1867.



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Consecutive No.	No. of the sheet.	Survey No.	Name of Mosque.	Where situated.	Area in Square Yards according to the Survey of A. D. 1824.	Area declared to be Wakof property in the present Enquiry.	Difference between Columns 6 and 7.	Details of the difference in area as per Column 8.				
								Declared private property.	Declared Government property.	Declared liable to Summary settlement.	Let on Lease.	Taken up for Roads.
1	2	3	4	5	6	7	8	9	10	11	12	13
8	1	E. 1	541	Mohafiz Khan's Mosque	Opposite to Dayabhai's wadi, Ghikanta.	2,912	2,665	247	.....	109	.....	138
7	2	II. 3	10	Sultan Kutubudin's mosque	Near Delhi gate Police Station.	6,283	4,514	1,769	267	.. ..	107	1,395
6	3	J. 1	111	Rani Rupwanti's mosque	Near Mirzapur Choki.	4,438	2,930	1,448	611	83	.....	754
25	4	J. 4	63	Shah Abdul Wahab's roza and mosque.	Near Rastamali's Dhan Khampur.	13,855	13,251	604	107	7	.....	490
26	5	K. 1	72	Shah Wajudin's roza and mosque.	Khampur	6,552	3,321	3,231	46	2,804	.....	381
3	6	M. 3	269	Sultan Ahmed's roza	Manekchok	7,744	3,367	4,377	2,232	4	.....	2,141
7	Do.	202	Hashtilubi's Tombs	Rani's Hijira, Manekchok.	45	37	9	9	.....	.....	.....	.....
49	8	N. 1	326	Pir Kutubudin's roza	Daniwada, Jamalpur ..	782	608	174	102	.....	.....	72
42	9	Do.	324	Muktamsheh's mosque, roza and Grave-yard.	Near Datta Pathar, Jamalpur.	2,491	1,976	115	115	.....	.....	.....
77	10	N. 2	285	Kach mosque	Jamalpur	904	712	192	151	.....	.....	41
43	11	Do.	83	Shah Bado Kasam's roza	Do.	1,645	992	653	653	.....	.....	.....
65	12	O. 1	101	Shah Aliji's mosque and roza.	Raikhad	23,262	22,627	2,635	3,967	5,119	9,525	4,024
36	13	G. 5	499	Saind Abdula Edrus mosque	Jhaveriwada	3,921	3,695	226	225	.....	.....	.....
24	14	G. 6	1	Chota Edru's mosque	Near the Hattising (civil) Ho-pital.	13,756	3,235	10,521	10,521	.....	.....	.....
13	15	G. 7	447	Oja Bibi's or Darveshali Tan-ka's mosque.	Pankor Naka	10,009	469	9,600	9,600	.....	.....	.....
9	16	D. 1	64	Queen's, or Malek Sarang's mosque.	Golwad Sarangpur	2,836	2,688	148	13	.....	.....	135
16	17	A. 2	504	Mahomed Khan's or Ek-toda mosque.	Dolatkhana, Sarangpur.	10,560	5,266	5,294	614	8	3,142	1,530
Total					1,11,596	50,353	61,243	29,234	8,134	12,774		11,101

J. F. FERNANDEZ,

Deputy Collector in charge City Survey, Ahmedabad.

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APPENDIX F.

STATEMENT showing the difference in the areas of the Brick-and-Chunam Mosques and Rozas in the City of Ahmedabad (within walls) by comparison between the Survey of A. D. 1824 and the Survey of 1863 to 1867.

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Consecutive No.	Number and Name of the Sheet.	Survey No.	Name of Mosque.	Where Situated.	Area in Square Yards according to the Survey of A. D. 1821.	Area declared to be Wakof property in the present enquiry.	Difference between Columns 6 and 7.	Details of the difference in area as per Column 8.				
								Declared private property.	Declared Government property.	Declared liable to Summary Settlement.	Let on Lease.	Taken up for roads.
1	2	3	4	5	6	7	8	9	10	11	12	13
1	B. 2	1	Saiad Abdul Fata's Mosque ...	Asa Bhill's Tekra near Astodia Police Station.	2,773	964	1,809	1,409	.....	.....	356	50
2	E. 2	132	Ali Pol's Mosque	Nahni Ali's Pole in Dalgarwada.	664	107	557	534	.....	.....	.....	23
3	Do.	162	Grave yard of Pir Abdul Rajak.	Dalgarwada, Dariapur.	3,713	2,544	1,169	1,069	.....	.....	.....	100
4	E. 3	230	Lala Sai's Fakia	Jordan Road	802	700	102	86	.....	.....	.....	16
5	E. 4	1	Haji Sakhi's Mosque	LalBawa's Temba, Dariapur.	1,564	1,279	285	285	.....	.....	.....	.....
6	E. 5	70	Bahadur Saiad's Dargha	Near Popatiawad	390	145	245	245	.....	.....	.....	.....
7	F. 1	274	Salatwada's Mosque	Salatwada near Delhi Gate.	513	367	146	146	.....	.....	.....	.....
8	F. 3	800	Bahan Saiad's Tomb	Nagina Pole Dariapur...	272	82	190	169	.....	.....	.....	81
9	G. 7	11	Saiad Saheb's Mosque	Shekh Raju's Pole near Pankor Naka.	889	687	202	185	.....	.....	.....	17
10	G. 8	100	Saiad Baharun's do.	Near Kothari Pole in Jhaveriwada.	729	209	520	283	.....	.....	.....	237
11	H. 2	73	Fir Dastgir's Mosque	Near Dayabhai's Wadi, Ghikanta.	2,871	963	1,708	1,718	.....	.....	.....	.....
12	H. 6	637	Pir Mudshah's Roza and Mosque. <i>676</i>	Pankor Naka	13,433	13,159	274	274	.....	.....	.....	.....
13	Do.	328	Miaji Saheb's Dargha	Near old Hospital, Patharkuwa.	259	149	110	110	.....	.....	.....	.....
14	I. 1	87	Kharadi's Mosque	Kanikhd near Delhi Gate.	4,081	900	3,181	813	406	.....	.....	1,962
15	I. 4	131	Khaja Mansur Alias Pir Kutkas Dargha.	On the road from Mirzapur to Raugila Police Station.	1,858	189	1,669	1,669	1,669	.....	.....	.....
16	I. 5	1	Grave-yard of Badshahi Dewan	On the road from Raugila Police Station to Shapur Chakla.	2,224		2,224	2,102				122

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17	I. 5	39	Samadshā Pir's Takia	On the road from Rangila Pol Station to Shahpur Chakla.	535	184	371		179			192
18	I. 6	101	Divansha Mahomed's Mosque	Julaiwada in Beldarwada, Shahpur.	1,543	190	1,344	90	1,254	.....	.....	.....
19	Do	185	Gulzarsha's Takia	Do. do. ...	2,130	1,940	190	190	.....	.....	.....	.....
20	J. 4	75	Grave-yard near Abdul Wahab's Mosque.	On the road from Khau-pur Police Station to Rustamli's Dhal.	5,159	.....	5,159	.....	5,159	.....	.....	.....
21	K. 2	{ 35 36	Rustamli's Roza	On the road from Mirzapur Police Station to Lal Darvaja.	5,734	.....	5,734	.....	5,734	.....	.....	.....
22	L. 1	258	Dhalgudwada's Mosque	Mochioi, Khamasha's Chakla.	1,008	800	190	74	.....	.....	.....	125
23	N. 5	45	Muktaksha's Takia	Kaji's Dhaba, Astodia ..	3,417	1,406	2,011	1,634	3	.....	.....	374
24	O. 3	68	Navgaza Nav Pir	On the road from Jamalpur Chakla to Khamasa Police Station.	5,184		5,184		5,184			
Total.....					61,565	26,982	34,583	11,340	6,695	10,893	356	3,299

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J. F. FERNANDEZ,

Deputy Collector, in charge City Survey,

Ahmedabad,

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APPENDIX G.

Translation of a letter contributed to *Le Temps* of Paris by Mr. Gustave LeBon, an Eminent French Archæologist, as it was published in the "Bombay Gazette" of the 12th January 1886.

A FRENCH ARCHÆOLOGIST IN INDIA.

THE following is a translation of the second letter contributed to *Le Temps* by an eminent French archæologist now travelling in India:—

It is only necessary to travel a short time in India to learn that the provinces which compose it present differences at least as great as those which separate two European countries; we there find every climate, from the polar cold to the heat of the equator; we find the most varied races, from those with a skin as black as ebony to those whose colour cannot be distinguished from Europeans. They speak there more than three hundred different languages, and profess the most varied religious beliefs, from religions which recognise no divinity, and raise no altars to any god, not even to "the unknown god," to those whose Pantheon forms a perfect army.

The architecture presents a faithful reflection of all these differences, and there is really more variety in the Hindu style than there is in the European. The differences between the styles of certain provinces are as great as those which distinguish the Gothic from those styles which preceded or followed it. We talk with reason when we say that nothing is more clearly written than what is written in stone. The history of India is traced as clearly as possible upon its monuments. These last unfortunately are disappearing with regrettable rapidity. The pickaxe of the English is unmerciful, and whenever any temple is found situated upon a road under construction, porticos, columns, statues, fall under the pick of the demolishers to go and help to consolidate some embankment, and the traveller who has painfully travelled far to visit a temple described by some archæologist finds, on arrival, the temple entirely demolished.

I had recently nearly made a long journey to Chandravati, to visit a temple among several other remains. A lucky chance at the moment of departure made me aware that the temple had been recently reduced to fragments by an engineer, to pave a road!

The truly ferocious Vandalism of the English in regard to these monuments is something most striking. The few archæologists who interest themselves in ancient monuments have written numerous brochures urging their conservation, but it by no means appears that any serious results have been obtained. No doubt the time is past for a portion of the palace of the Great Moghuls at Dheli to be thrown down to construct soldiers' barracks and stables, and now-a-days a Governor who would propose, as Lord Bentinck once did, to sell by weight, or measure, the materials from the demolition of a monument like the Taj Mahal, undoubtedly one of the wonders of the world, would have small chance of being



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listened to. But the protection of Government is only exercised upon a small number of monuments of the first rank. The others continue to be completely overlooked and at the mercy of the first engineer who comes and has need of stone to construct a road or bridge. Ahmedabad, for example, possesses a number of ancient mosques of which the minarets, in the Jaina style, are carved through their whole height like veritable gems. No architect, even in our Gothic cathedrals, has ever carried to such perfection the art of carving in stone, and I know of no mosque in Spain, Africa, or Syria which can rival these marvels. Unfortunately they are quite neglected; the walls are being cracked, plants disjoint the stones, and their ruin is near.

I remarked at Ahmedabad how very striking is the absence of English visitors to this town of such importance from an artistic point of view, and so easy of access. That a town of 150,000 inhabitants, possessed of monuments which ought to be ranked among the most beautiful in India, has not even a hotel to receive visitors, speaks more for the indifference of the English as to its monuments than aught that could be written on it.

This indifference has naturally greatly shocked the few authors who interest themselves in the monuments of India. "There are few things more humiliating for an Englishman," writes Mr. Fergusson in his *History of Architecture*, "than to compare the intelligent interest and liberality that the French display in archæological researches with the stupid indifference and parsimony of the English. If, in the investigation of Hindu antiquities, during the century that we have possessed the country, we had exercised a small portion of the energy and intelligence that the French displayed in Egypt during their short occupation, or even at Cambodia, we would have known long ago what our Empire contains.

We ought to do justice to the works of Burgess, Cunningham, and a few archæologists who have attempted to interest the English public in the monuments of India, but all recognize that their efforts have hitherto produced only very small results.

Photographs on a large scale alone ought to give an idea of the truly prodigious skill with which the old Indians knew how to work in stone. I have visited at Mount Abu—in a country inhabited to-day by half naked savages, the Bhils, having no other arms than the bow and arrow,—two Jaina temples of the twelfth century, in white marble, of which each column, and every stone is a veritable work of art. There is not at Westminster nor in any of our Gothic cathedrals any stone-work carved with such art. The human figures are unfortunately a little coarse, but the imperfection of form is lost in the *tout ensemble*, and the effect exceeds all that the most fastidious artist could wish or dream of. One of these two temples possesses a cupola sculptured with a richness which has perhaps never been exceeded. To transport to the summit of a mountain—most difficult of access—large blocks of marble and so to cover the most minute parts with carving, presents a work which leaves behind it all that legends attribute to Hercules.

We are too much confined in Europe by our absurd classical education, so that we thereby come to be convinced that nothing is beautiful except what comes from the Greeks or Romans, while it is almost impossible for us to understand that the Orientals were able to build monuments which excel those constructed by both Greeks and Romans. I have myself explained this point already in my *Histoire de la Civilisation des Arabes*, and if I again return to it, it is because now is the proper time for our architects to leave the narrow sphere in which they are confined, and finish by renouncing their copies of Græco-Roman construction, and take inspiration from other sources. Let them come either to Delhi, Lahore, or Agra, and they will understand this, and then the forms of European classical architecture will perhaps undergo a change. They will, above all, understand what striking effects can be got from polychrome decoration, the simple combination of



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stones of two colours—red and white—as in the great mosque at Delhi, producing even now very striking effects. When we come to the ornamental enamelled stucco work of Persian design, as at Lahore, the effect is marvellous.

I know of nothing in the world more ugly than a monument constructed entirely in white stone, and it must be the height of hereditary prejudice or stupidity that we have not yet seen in Europe an architect who can renounce it. I would specially remark that each of the large towns of India possesses an architectural style of its own. The architecture of Ahmedabad is by no means like that of Ajmir, still less like that of Lahore. In this last town, Persian influence shews itself at every step. Mosques and houses are frequently covered with enamelled work, which we find only very exceptionally at Delhi, and which has only commenced to show itself in a general way at the towns neighbouring Lahore, as at Amritsar.

Arabian influence shews itself equally at Lahore, but in a much smaller degree than the Persian. I met there, for the first time in India, with arabesques quite analogous to similar work at Cairo.

It is very easy to distinguish the primary elements from which the architecture called Mongul has been formed. But it is a rather technical work to be able to discover how it took root here. Leaving the question of the origin aside, I feel bound to state that I have not yet seen anything in Europe or Asia of so imposing an aspect as the palace of the Great Moguls, and the great mosque of Delhi. The fortress of red stone which surrounds the place has a most majestic aspect, and what the English have been pleased to leave standing with the place itself shews what must once have been the character of this monument.

The celebrated marble hall where we find the inscription, "If there be a paradise on earth, it is this," and which contained the diamond throne valued at several hundred millions by the goldsmith Tavernier, is worthy of its reputation. These Moguls, which we often represent as barbarians, knew how to find architects who would surely to-day have gained our *grands prix de Rome*. When we remember that the most beautiful portions of this, the most unique palace in the world, were thrown down to construct soldiers' barracks and stables which had to be raised a few hundred yards off, it should be quite evident that there is a vast distance between the artistic sentiments of certain Europeans and those of Orientals.

Doubtless the European has vanquished the Mogul, and the brilliant empire founded by the latter has vanished; but in the struggle for existence, due appreciation of the artistic has very little weight.

The art of construction, as well as of working wood and metals, shows a decadence in India ever since European influence has predominated, and seems to be almost entirely lost.

I have seen at Ahmedabad workmen, who for fifteen sous a day carve wood with a perfection that could not be surpassed by our most skilful Parisian workmen, and when a rich person wishes to construct a temple, his only difficulty is to find architects.

Round the sacred lake of Pushkar, near Ajmir, I visited numerous temples of which several, quite modern, are of excellent execution. Nothing is more interesting than this admirable little lake thus surrounded by temples. At daybreak Indians of both sexes, from the most distant parts of India, strip and make their ablutions in this sacred lake. A hundred yards off enormous alligators swim, but, frightened by the shouts of the natives, do not venture to approach, and are forced to contemplate the scene with their enormous jaws quivering with desire.

GUSTAVE LE BON.



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APPENDIX H.

*Review on a History of Gujerat by the late Sir Edward Clive Bayley, K.C.S.I.,
recently published, as it appeared in the Indian daily papers.*

“ Although from the time of Mahmud of Ghazni's invasion in 1024—when the sacred temple of Somnath was sacked and an immense booty carried away by the invaders—Gujerat had to sustain its share of successive waves of Mahomedan invasions, it for a long time owed to its inaccessible position, which rendered invasion, except by sea, exceedingly difficult, immunity from anything like subjection. It was not until the beginning of the 14th century, during the time of the celebrated Ala-ud-din Muhammad of Delhi, that it became a Mahomedan province. At the end of the century it had gained its independence again, but its rulers were Mahomedans instead of Hindus. Zafar Khan, the son of a renegade Rajput, the whilom Chief Butler (Ubdāh-i-Sharābdān) to Firoz Shah III., at Delhi, who was in the first instance appointed governor in 1393, having put down a threatened Rajput rising, like many other viceroys of the period, no sooner established his authority in the province, than, taking advantage of the weakness of Firoz Shah's feeble successors, who had become mere shadows of kings, he assumed independence in 1397, established his capital at Anhalwarah or Patan, and assumed the title of Sultan Muzaffar.

“ To him succeeded his grandson Ahmad, under whom the kingdom attained to the first rank among the minor States, and who forthwith founded a new capital at Ahmedabad. Many of the buildings in that town still remain to attest the extent and grandeur of the scale on which he set about this work, as well as to mark the transition from Jain to Mahomedan architecture. Up to this time Gujerat had been but a narrow strip of plain between the hills and the sea; but he extended the borders until they included the whole of the States of Kathiawar, and successively defeated the adjoining kings of Malwa, Khandeish and the Deccan, dying after a reign of 33 years in 1441. After three unimportant reigns came Mahmud I., surnamed Bigarah, from, Sikandar thinks, the size of his moustaches, who ascended the throne in 1459, and who occupied it for upwards of half a century, or until 1511. He further extended the empire by carrying his conquests into Kach and Sind, reducing the Rajputs and, after a famous siege, the fortress of Champanir, and engaging the Portuguese fleet under Almeida. Not only did he extend his dominions to the Indus and the Desert, but he consolidated them by an efficient civil administration, and restrained all attempts at molestation on the part of neighbouring powers. The greatest of all the Mahomedan Kings of Gujerat, under his rule the kingdom was raised to the zenith of its power and prosperity; and this position it continued to retain, more or less, until the invasion of the Mughals under Baber, which happened about the close of the reign of his successor, Muzaffar Shah II.

“ Between the first irruption of the Mughals and the final annexation of the kingdom by Akbar, there came a long period of confusion, covered by some half-dozen kings of the line, none of whom, with the exception of Mahmud III., enjoyed very long reigns; and



for a few months in 1537, a neighbouring prince, Miran Muhammad of Khandeish, was set up. The whole line included some fourteen kings.

"Of these some seven died violent deaths; one or two others were poisoned; one only escaped assassination by prompt abdication, and another was dethroned, both the last dying suspiciously soon afterwards. The story of thirteen of these, from Zafar Khan to Mahmud III., is told in the *Mirat-i-Sikandari* (which has now been translated by Sir Edward).

"Sikandar was born in the year in which Sultan Mahmud III. was murdered at Mahmudabad. His father had been librarian to Humayun, and accompanied the camp when the latter marched to Gujerat against Bahadur Shah in 1534. He enumerated his authorities.

"Persian histories of Muza'far Shah I., Ahmad Shah I., and Bahadur Shah—all said to have been composed during the reign of the kings of whom they respectively treat—and a history of Mahomed Shah Bigarah, written not very long after his death. Some of these are known to be in existence, and it is hoped—at least it is promised in the late Sir Clive Bayley's preface—that, so far as they can be recovered, extracts relating to the dynasty are to be given in a second volume. Sikandar speaks of them as partial but worthy, and would appear to have used his materials with more fairness and freer criticism than is usually found among Mahomedan chroniclers. His style is skilful and he is decidedly interesting, giving us less of the stilted formal record of marches and battles, intrigues in the palace, or extravagant adulation of kings and princes, and somewhat more concerning the people and kingdoms they ruled over. And he moreover illustrates his story by innumerable anecdotes and apt remarks.

"He has something to tell us of the army organization; regarding the remuneration of the soldiery, who received half their pay by means of a jagir, and half in ready money from the treasury. The reason for the measure 'was that it was believed that, if the whole amount were paid in cash, the men would spend it recklessly, and would in time of need be found unprepared with their equipments; whereas by giving half as jagir they got fodder and wood, milk and goats, from their own lands, engaged in agriculture, built their own houses and lived in comfort, and when on service were placed at ease as regards their families, who could, during the absence of the soldier, draw their support from the jagir, while he received his moiety from the Royal camp treasury.' Elsewhere mentions something of the fiscal arrangements—how Ahmad Shah 'made it a rule to have one dependant of the Sultan joined with another of good family, and the two would thus be less likely to league together to rob the State.' The system continued till the time of Bahadur when competent enquiries into the resource of the country found that in no district was the increase less than double the original value. He refers also to the prosperity of the country under Mahmud of the moustaches, 'under whom Gujerat entered upon a new and unexampled course of prosperity.' The army was well off; the people contented; dervishes worshipped God with hearts at ease; traders safely carried on a profitable trade; the country was everywhere full of peace and security; and the roads were free from robbers. The cultivators were contented because no jagir could be taken away from the holder unless he was harsh and tyrannical; the artisans, because the Sultan was perfectly just and generous; and no man was allowed the power of injuring his neighbour. Fine serais and inns were built for the accommodation of travellers and splendid colleges and mosques were raised.

"He describes the private character of the rulers—Ahmad's justice, piety, and valour; his ferocity in religious warfare; Kutub-ud-din's gallantry, his fits of rage and subsequent moralizing, and the final appearance to him of the Angel of Death in the form of a camel;

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Mahmud Bigar-ah's enormous appetite of the great pastry of rice he had on each side of his couch when he went to bed, so that on whichever side he awoke he might find something at hand to eat ; his cups of honey and a matter of 'a hundred and fifty golden plantains in the morning.' [As he said himself: 'If God had not raised me to the throne of Guzerat, who could have satisfied my hunger.'] His interest in agriculture and his rewards to the cultivators who planted trees or made gardens, and the consequent abundance of fruit trees that prevailed, and, it may be said, does still prevail in the land. He gives, moreover, a good deal of information concerning the country and the cities and who founded them. Of the beauties of Ahmedabad he says :—' Travellers agree that they found no city in the whole earth so beautiful, charming, and splendid. Others might exceed it in population, but no other city came up to it in beauty and splendour.' This was exactly the opinion of the great Aurangzeb, who long after abused the climate, the country, the vegetation, and the water, and was undecided whether to call it 'Gardabad,' the abode of dust ; ' Samunistan,' the country of the hot wind ; ' Bimaristan,' of ill-health ; ' Zakkumdar,' the thorn—lake ; or ' Jahannubad,' the abode of hell. Sikandar is enthusiastic over the city founded by his favourite of the long moustaches, Mahmudabad—its palace and deer park 'the like of which was never seen on earth ; its pavilions and gilded ceilings ; its Bazaar with rows of shops in each of which presided a fairy-like houri, who sold everything that conduced to pleasure and delight ; over the pleasure gardens in which the trunks of trees were dressed in brocades and velvets and their branches with satin and kinkob.' These gardens were of course filled with 'deer-eyed spouses.'

" He writes of the fort of Junagarh and how it obtained its name ; and gives a glowing account of the country of Sorath and its trade ; of Bharuj (now Broach) ; of Doulataba (now Baroda) ; and much about the ports along the coast.

" He has his favourite heroes. The moustached Mahmud is with him, as perhaps he is to this day in Western India, the most famous of the local kings ; and the glory of his name still lives as a model sovereign and pious Mussulman. 'If Bahadur exceeded him in military glory, he had not the same ability in administration. As regards combination of capacity, he was without a peer ; and his age the golden age of Guzerat. He was created by the Almighty solely for the happiness of his people.' Take him altogether, it may be fairly said Sikandar was, from the Mahomedan historian's point of view, a fairly impartial writer."



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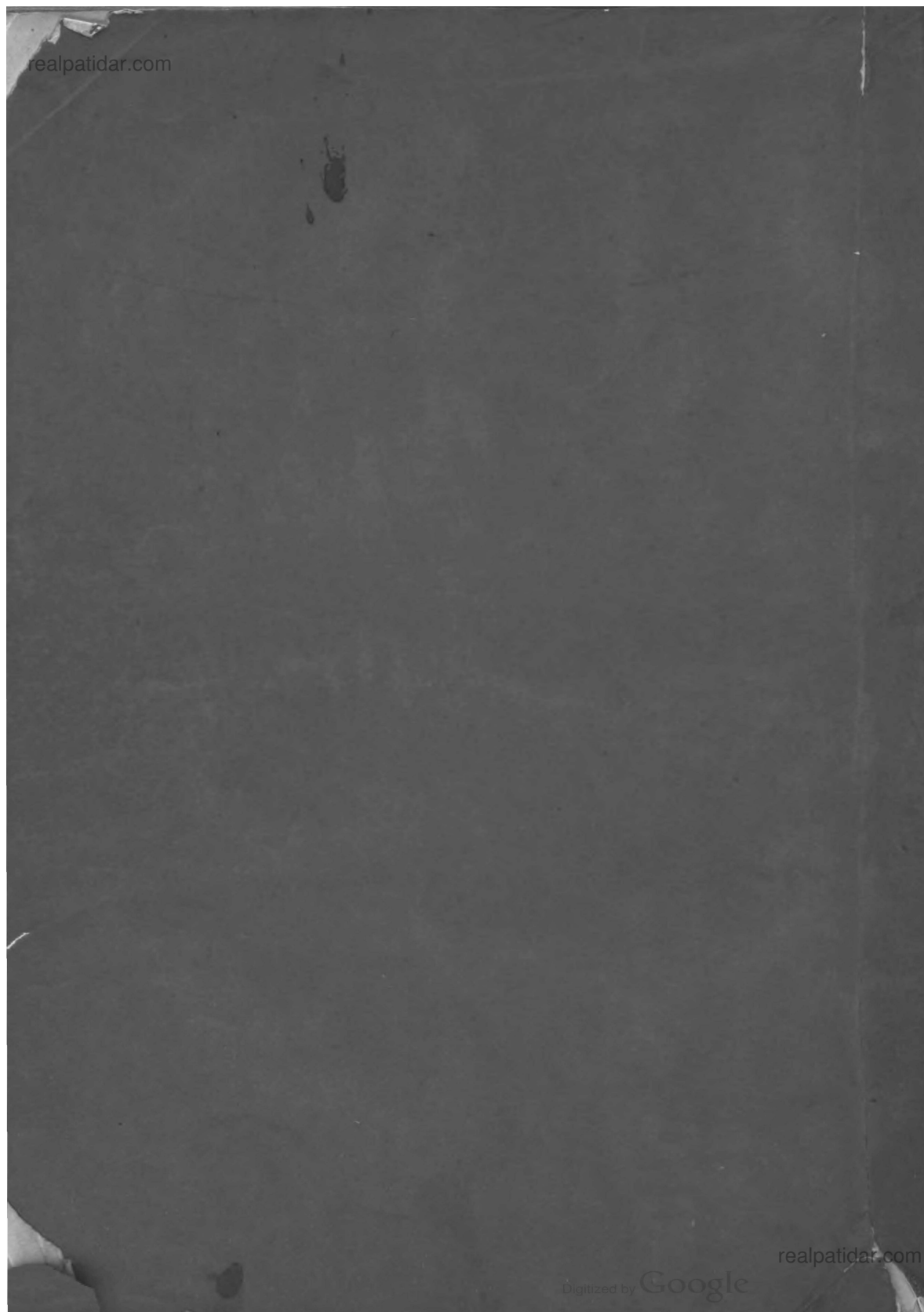
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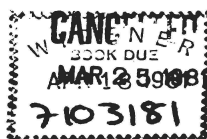
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